।। ओ३म् ।।

RIG VEDA

VOLUME III

Complete in 12 volumes

Mantras in Sanskrit
with English Translation and Transliteration

D.A.V. PUBLICATION DIVISION

Translated by
Swami Satya Prakash Saraswati
Satyakam Vidyalankar

RIG VEDA

(Volume III)

ऋग्वेद

तृतीयो भागः

RIG VEDA

Volume III

[Book I, Hymns 122–191]

तृतीयो भागः

[प्रथमं मण्डलम्, सूक्तानि 122–191]

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and

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Rig Veda

ऋग्वेद संहिता

प्रथमं मण्डलम्

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(१२२) द्वाविंशत्युत्तरशततमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्यौशिजो दैर्घतमसः कक्षीवान् ऋषिः। विश्वे देवा देवताः। (१-४, ७-१५) प्रथमादिचतुर्ऋचां सप्तम्यादिनवानाञ्च त्रिष्टुप्, (५-६) पञ्चमीषष्ठ्योश्च विराड्रूपा छन्दसी॥

॥१॥ प्र वः पान्तं रघुमन्यवोऽन्धो यज्ञं रुद्राय मीळ्हुषे भरध्वम्।
दिवो अस्तोष्यसुरस्य वीरैरिषुध्येव मरुतो रोदस्योः ॥१॥
पत्नीव पूर्वहूतिं वावृधध्या उषासानक्ता पुरुधा विदाने।
स्तरीर्नात्कं व्युतं वसाना सूर्यस्य श्रिया सुदृशी हिरण्यैः ॥२॥

122.

Prá vaḥ pántaṃ raghumanyavó 'ndho yajñám̥ rudráya mīḷhúshe bharadvam | divó astoshy ásurasya vīraír ishudhyéva marúto ródasyoḥ || 1 || pátnīva pūrváhūtiṃ vāvṛidhádhyā usháṣānáktā purudhá vídāne | starír nátkaṃ vyútaṃ vásānā súryasya ṣriyá sudṛíṣī híraṇyaiḥ || 2 ||

ṚGVEDA SAMHITA

BOOK ONE

122

O earnestly eager priests, may you dedicate the protective sacrificial offerings to the reward-showering cosmic powers. Let us praise him who, with his heroic followers, as with shafts from a quiver, has expelled the evil spirits from heaven; and may we praise the vital principles who reside between heaven and earth. 1

May dawn following the night of varied aspects and character come to promote the first invocation like a wife to the first call. May dawn, shining beautifully with the brightness of the rising sun, and like a youthful damsel decorated with golden ornaments and clad in finely woven garment, be pleased to come and participate in joy. 2

ममत्तु नः परिज्मा वसर्हा ममत्तु वातो अपां वृषण्वान् ।
शिशीतमिन्द्रापर्वता युवं नस्तन्नो विश्वे वरिवस्यन्तु देवाः ॥३॥
उत त्या मे यशसा श्वेतनायै व्यन्ता पान्तौशिजो हुवध्यै ।
प्र वो नपातमपां कृणुध्वं प्र मातरा रास्पिनस्यायोः ॥४॥
आ वो रुवण्युमौशिजो हुवध्यै घोषेव शंसमर्जुनस्य नंशे ।
प्र वः पूष्णे दावन आँ अच्छा वोचेय वसुतातिमग्नेः ॥५॥

mamáttu naḥ párijmā vasarhā́ mamáttu vā́to apā́ṃ vṛ́shaṇvān | siśītám indrāparvatā yuvám nas tán no víśve varivasyantu devā́ḥ || 3 || utá tyā́ me yaśásā śvetanā́yai vyántā pā́ntauśijó huvádhyai | prá vo nápātam apā́ṃ kṛiṇudhvam prá mātárā rāspinásyāyóḥ || 4 || ā́ vo ruvaṇyúm auśijó huvádhyai ghósheva śáṅsam árjunasya náṅśe | prá vaḥ pūshṇé dāvána ā́ñ áchā voceya vasútātim agnéḥ || 5 ||

श्रुतं मे मित्रावरुणा हवेमोत श्रुतं सदने विश्वतः सीम् ।
श्रोतु नः श्रोतुरातिः सुश्रोतुः सुक्षेत्रा सिन्धुरद्भिः ॥६॥
स्तुषे सा वां वरुण मित्र रातिर्गवां शता पृक्षयामेषु पज्रे ।
श्रुतरथे प्रियरथे दधानाः सद्यः पुष्टिं निरुन्धानासो अग्मन् ॥७॥
अस्य स्तुषे महिमघस्य राधः सचा सनेम नहुषः सुवीराः ।
जनो यः पज्रेभ्यो वाजिनीवानश्वावतो रथिनो मह्यं सूरिः ॥८॥

śrutám me mitrāvaruṇā hávemótá śrutaṃ sádane viśvátaḥ sīm | śrótu naḥ śróturātiḥ suśrótuḥ sukshétrā síndhur adbhíḥ || 6 || stushé sā́ vāṃ varuṇa mitra rātír gávāṃ śatā́ pṛikshā́yāmeshu pajré | śrutárathe priyárathe dádhānāḥ sadyáḥ pushṭíṃ nirundhānā́so agman || 7 || asyá stushe máhimaghasya rā́dhaḥ sácā sanema náhushaḥ suvī́rāḥ | jáno yáḥ pajrébhyo vājínīvān áśvāvato rathíno máhyaṃ sūríḥ || 8 ||

May the sun, the circumambient divinity and the dispeller of darkness, grant us delight. May the wind, the bringer of rain, grant us delight. May you, O thunder and clouds, sharpen our intellects, and may all the Nature's glories show us favour. 3

I, belonging to the traditions of a poet, worship those ever-moving and protecting twin-divines with all my zeal for the attainment of illumination. O priests, giorlfy the fire-divine, who without fail gives proper reward to all our actions and praise the sky and heaven who are like the parents of the rustling waters. 4

As a singer addresses loud praises to you, O twin divines for the remedy of his pains, so I, the poet devotee, am singing loud praises for your invocation. I offer praises amongst others to the divine nourisher, who is bounteous. In particular, I proclaim the munificence of the fire-divine. 5

Hear my prayers, O source of light and bliss, and hear the same from all sides in the prayer hall. May the mighty river, the renowned bestower of gifts, be attentive to my prayer fertilizing our broad fields with water 6

O divine source of light and bliss, we praise you for providing hundreds of cattle to the strong and valorous warriors fighting in the war with swift-moving horses. And may the divines, seated in their famous and splendid chariots, come to us. 7

I praise the treasures of that opulent assembly of the divines. May we, men who are blessed with excellent descendants, partake of them together. The assembly conferring abundant food upon the strong and valorous has been my benefactor, and has made me the master of horses and chariots. 8

जनो यो मित्रावरुणावभिध्रुगपो न वां सुनोत्यक्ष्णयाध्रुक् ।
स्वयं स यक्ष्मं हृदये नि धत्त आप यदीं होत्राभिरृतावा ॥९॥
स व्राधतो नहुषो दंसुजूतः शर्धस्तरो नरां गूर्तश्रवाः ।
विसृष्टरातिर्याति बाळ्हसृत्वा विश्वासु पृत्सु सदमिच्छूरः ॥१०॥

jáno yó mitrāvaruṇāv abhidhrúg apó ná vāṃ sunóty akshṇayādhrúk | svayáṃ sá yákshmaṃ hṛídaye ní dhatta ā́pa yád īṃ hótrābhir ṛitā́vā || 9 || sá vrā́dhato náhusho dáṃsujūtaḥ śárdhastaro narā́ṃ gūrtáśravāḥ | vísṛishṭarātir yāti bāḷhasṛ́tvā víśvāsu pṛitsú sádam íc chū́raḥ || 10 ||

॥३॥ अध ग्मन्ता नहुषो हवं सूरेः श्रोता राजानो अमृतस्य मन्द्राः ।
नभोजुवो यन्निरवस्य राधः प्रशस्तये महिना रथवते ॥११॥
एतं शर्धं धाम यस्य सूरेरित्यवोचन्दशतयस्य नंशे ।
द्युम्नानि येषु वसुताती रारन्विश्वे सन्वन्तु प्रभृथेषु वाजम् ॥१२॥
मन्दामहे दशतयस्य धासेर्द्विर्यत्पञ्च बिभ्रतो यन्त्यन्ना ।
किमिष्टाश्व इष्टरश्मिरेत ईशानासस्तरुष ऋञ्जते नॄन् ॥१३॥
हिरण्यकर्णं मणिग्रीवमर्णस्तन्नो विश्वे वरिवस्यन्तु देवाः ।
अर्यो गिरः सद्य आ जग्मुषीरोस्राश्चाकन्तूभयेष्वस्मे ॥१४॥

ádha gmántā náhusho hávaṃ sūréḥ śrótā rājāno amṛítasya mandrāḥ | nabhojúvo yán niravásya rā́dhaḥ práśastaye mahinā́ ráthavate || 11 || etáṃ śárdhaṃ dhāma yásya sūrér íty avocan dáśatayasya náṅśe | dyumnā́ni yéshu vasútātī rārán víśve sanvantu prabhṛithéshu vā́jam || 12 || mándāmahe dáśatayasya dhāsér dvír yát páñca bíbhrato yánty ánnā | kím ishṭā́śva ishṭáraśmir etá īśānā́sas tárusha ṛiñjate nṝ́n || 13 || híraṇyakarṇaṃ maṇigrīvam árṇas tán no víśve varivasyantu devā́ḥ | aryó gíraḥ sadyá ā́ jagmúshīr osrā́ś cākantūbháyeshv asmé || 14 ||

The man who does you wrong, O the source of light and bliss, who injures you in any way, who does not present you with oblations, contracts for himself sickness in his heart, whereas the righteous person gains all the favours by worship. 9

Such a worshipper, wondrously urged onwards by well-disciplined horses, endowed with surpassing strength, famed amongst heroes, liberal in gifts, and bold in his steps, moves like a hero, and defeats his adversaries in all combats. 10

Come to us, therefore, O beloved immortal cosmic powers, to the invocation of this worshipping devotee and attend to the mental faculties of our inner realm. May these hastening through our body and mind applaud the offerings of this devotee who acknowledges no protector other than you. 11

The enlightened sense-organs declare: we present wealth offerings with vigour upon this cosmic vital force who invokes us to partake in the offerings. May all the enlightened senses, in whom splendours and riches abound, bestow adundant food on these solemn occasions. 12

May they say, let us be delighted with the tenfold offerings when the worshippers approach, presenting the enjoyments of twice five (five sense-organs and five action-organs). What can the speedy mind and bright intellect do ? These overpowering cosmic powers will subjugate the desires of men. 13

May all the divine powers favour us with a child decorated with gold earrings and jewel necklaces. May the brilliant divines, out of regard for our oblations and prayers, accept our oblations offered with spontaneity. 14

चत्वारो मा मशर्शारस्य शिश्वस्त्रयो राज्ञ आयवसस्य जिष्णोः ।
रथो वां मित्रावरुणा दीर्घाप्साः स्यूमगभस्तिः सूरो नाद्यौत् ॥१५॥

catváro mā maṣarṣára-
sya śiśvas tráyo rájña áyavasasya jishṇóḥ | rátho vām mi-
trāvaruṇā dīrghápsāḥ syúmagabhastiḥ súro nádyaut || 15 ||

(१२३) त्रयोविंशत्युत्तरशततमं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्य औशिजो दैर्घतमसः कक्षीवान् ऋषिः । उषा देवता । त्रिष्टुप् छन्दः ॥

पृथू रथो दक्षिणाया अयोज्यैनं देवासो अमृतासो अस्थुः ।
कृष्णादुदस्थादर्या विहाया श्चिकित्सन्ती मानुषाय क्षयाय ॥१॥
पूर्वा विश्वस्माद्भुवनादबोधि जयन्ती वाजं बृहती सनुत्री ।
उच्चा व्यख्यद्युवतिः पुनर्भूरोषा अगन्प्रथमा पूर्वहूतौ ॥२॥
यदद्य भागं विभजासि नृभ्य उषो देवि मर्त्यत्रा सुजाते ।
देवो नो अत्र सविता दमूना अनागसो वोचति सूर्याय ॥३॥

123.

Prithú rátho dákshiṇāyā ayojy aínaṃ deváso amṛítāso
asthuḥ | krishṇád úd asthād aryā́ vihāyāṣ cíkitsantī mánu-
shāya kshávāya || 1 || pū́rvā víṣvasmād bhúvanād abodhi
jáyantī vájam brihatí sánutrī | uccá vy àkhyad yuvatíḥ pu-
narbhúr óshá agan prathamá pūrváhūtau || 2 || yád adyá
bhāgám vibhájāsi nṛíbhya úsho devi martyatrá sujāte | devó
no átra savitá dámūnā ánāgaso vocati sū́ryāya || 3 ||

O welfare-workers and men of virtues, the four sons (the learned academicians, the men of defence, the producers of nation's wealth and the labour class) of the state and the three components of administration (the head, public servants and people) are to be taken care of. May your spacious and bright chariot (of sound administration) be ever radiant (of peace and prosperity) like the sun. 15

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The vast chariot of dawn is yoked. The immortals are seated in it. Dawn, great and venerable, has emerged from deep darkness yearning to illuminate the hearts of men. 1

Before all the living world is she awake, triumphing over the transient darkness; she is wonderful and bounteous. Like a damsel is she, ever young and ever new. She glances from lofty heights. May she be the first to come on all our mornings, to join in prayers. 2

O brilliant, nobly-born dawn, as you are bestowing good fortune on all mortals, may the divine sun, the houshold friend of us all, through you recommend us to God as being sinless. 3

गृहंगृहमहना यात्यच्छा दिवेदिवे अधि नामा दधाना ।
सिषासन्ती द्योतना शश्वदागादग्रमग्रमिद्भजते वसूनाम् ॥४॥
भगस्य स्वसा वरुणस्य जामिरुषः सूनृते प्रथमा जरस्व ।
पश्चा स दघ्या यो अघस्य धाता जयेम तं दक्षिणया रथेन ॥५॥

gṛihám-gṛiham ahaná yāty áchā divé-dive ádhi námā dádhānā | sísbāsantī dyotaná ṣáṣvad ágād ágram-agram íd bhajate vásūnām || 4 || bhágasya svásā váruṇasya jāmír úshaḥ sūnṛite prathamá jarasva | paṣcá sá daghyā yó aghásya dhātá jáyema tám dákshiṇayā ráthena || 5 ||

उदीरतां सूनृता उत्पुरंधीरुदग्नयः शुशुचानासो अस्थुः ।
स्पार्हा वसूनि तमसापगूळ्हाविष्कृण्वन्त्युषसो विभातीः ॥६॥
अपान्यदेत्यभ्यन्यदेति विषुरूपे अहनी सं चरेते ।
परिक्षितोस्तमो अन्या गुहाकरद्यौदुषाः शोशुचता रथेन ॥७॥
सदृशीरद्य सदृशीरिदु श्वो दीर्घं सचन्ते वरुणस्य धाम ।
अनवद्यास्त्रिंशतं योजनान्येकैका क्रतुं परि यन्ति सद्यः ॥८॥

úd īratām sūnṛítā út púraṃdhīr úd agnáyaḥ ṣuṣucānáso asthuḥ | spārhá vásūni támasápagūḷhāvísh kṛiṇvanty usháso vibhātíḥ || 6 || ápānyád éty abhy ànyád eti víshurūpe áhanī sám carete | parikshítos támo anyá gúhākar ádyaud ushāḥ ṣóṣucatā ráthena || 7 || sadṛíṣīr adyá sadṛíṣīr íd u ṣvó dīrghám sacante váruṇasya dhắma | anavadyắs triṅṣátam yójanāny ékaikā krátum pári yanti sadyáḥ || 8 ||

Each day, the fairy dawn visits every house, assuming new and splendid forms. May she, bounteous and bright, always diffuse light and cherish the first and best of our offerings. 4

Dawn, endowed with truth, is the sister of the effulgent sun and the supreme luminary. May she be praised in the beginning of our worship. And may he, the evil-doer, be subdued. May we conquer him with the aid of our triumphant chariot through her assistance. 5

Let sweet hymns be sung; let holy offerings be poured out; let ceremonial fires be kindled in all their brilliance, for the refulgent dawn is revealing the lovely treasures lying hidden under cover of darkness. 6

Night and dawn march together different in form; whilst the one recedes, the other comes to the fore. Coming in succession, the one covers the gloom of the surroundings, the other shines with her brilliant chariot. 7

The same today, the same tomorrow, untarnished dawn precedes the far course of the sun, the supreme luminary, by thirty yojanas (leagues), and each in succession revolves in its assigned position. 8

जानत्यह्नः प्रथमस्य नाम शुक्रा कृष्णादजनिष्ट श्वितीची ।
ऋतस्य योषा न मिनाति धामाहरहर्निष्कृतमाचरन्ती ॥९॥
कन्येव तन्वा३ शाशदानाँ एषि देवि देवमियक्षमाणम् ।
संस्मयमाना युवतिः पुरस्तादाविर्वक्षाँसि कृणुषे विभाती ॥१०॥

jānaty áhnaḥ prathamásya nắma ṣukrā́ kṛishṇā́d ajanishṭa ṣvitīcī́ | ṛitásya yóshā ná mināti dhā́mā́har-ahar nishkṛitám ācárantī || 9 || kanyèva tanvā̀ ṣā́ṣadānā̃ éshi devi deváṃ íyakshamāṇam | saṃsmáyamānā yuvatíḥ purástād āvír vákshā̃si kṛiṇushe vibhātī́ || 10 || 5 ||

॥६॥ सुसंकाशा मातृमृष्टेव योषाविस्तन्वं कृणुषे दृशे कम् ।
भद्रा त्वमुषो वितरं व्युच्छ न तत्ते अन्या उषसो नशन्त ॥११॥
अश्वावतीर्गोमतीर्विश्ववारा यतमाना रश्मिभिः सूर्यस्य ।
परा च यन्ति पुनरा च यन्ति भद्रा नाम वहमाना उषासः ॥१२॥
ऋतस्य रश्मिमनुयच्छमाना भद्रंभद्रं क्रतुमस्मासु धेहि ।
उषो नो अद्य सुहवा व्युच्छास्मासु रायो मघवत्सु च स्युः ॥१३॥

susaṃkāṣā́ mātṛímṛishṭeva yóshāvís tanvàṃ kṛiṇushe dṛiṣé kám | bhadrā́ tvám usho vitaráṃ vy ùcha ná tát te anyā́ usháso naṣanta || 11 || áṣvāvatīr gómatīr viṣvávārā yátamānā raṣmíbhiḥ sū́ryasya | párā ca yánti púnar ā́ ca yanti bhadrā́ nā́ma váhamānā ushā́saḥ || 12 || ṛitásya raṣmím anuyáchamānā bhadrám-bhadraṃ krátum asmā́su dhehi | úsho no adyá suhávā vy ùchāsmā́su rā́yo maghávatsu ca syuḥ || 13 ||

Proclaiming the first position of the day, dawn, who is fair and shines white, ascends, emerging resplendent out of the gloomy darkness. Cleansed by the radiance of the sun, the lady dawn breaks not the divine law of order, and comes to the appointed place day by day. 9

Manifesting your splendour proudly like a maiden, you come, O divine dawn, to the worshipper of the supreme God. And smiling beautifully like a youthful bride, you reveal the splendour of your body before the worshippers. 10

Like a young bride bathed and bedecked by her mother, you show forth your splendour. O auspicious dawn, just as other dawns did not diminish in their glory, may you also continue to shine vividly in the same manner. 11

Full of vigour and possessed of light, the beloved of all, you are ever with the rays of the sun dispelling darkness. Dawn departs and comes back again assuming many auspicious forms that promise a happy future. 12

Obedient to the reign of the law eternal, O divine dawn, may you inspire in us all that is propitious and commendable. May you be with us today when invoked. May you bestow abundant riches in our households as well as in the households of the affluent dedicated to service. 13

(१२४) चतुर्विंशत्युत्तरशततमं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्यौशिजो दैर्घतमसः कक्षीवान् ऋषिः । उषा देवता । त्रिष्टुप् छन्दः ॥

उषा उच्छन्ती समिधाने अग्ना उद्यन्त्सूर्य उर्विया ज्योतिरश्रेत् ।
देवो नो अत्र सविता न्वर्थं प्रासावीद्द्विपत्प्र चतुष्पदित्यै ॥१॥
अमिनती दैव्यानि व्रतानि प्रमिनती मनुष्या युगानि ।
ईयुषीणामुपमा शश्वतीनामायतीनां प्रथमोषा व्यद्यौत् ॥२॥
एषा दिवो दुहिता प्रत्यदर्शि ज्योतिर्वसाना समना पुरस्तात् ।
ऋतस्य पन्थामन्वेति साधु प्रजानतीव न दिशो मिनाति ॥३॥

124.

Ushá ucbántī samidbāné agná udyán súrya urviyá jyótir asret | devó no átra savitá nv árthaṃ prásāvīd dvipát prá cátushpad ityaí || 1 || áminatī daívyāni vratáni praminatí manushyā̀ yugáni | īyúshīṇām upamá ṣáṣvatīnām āyatīnā́m prathamóshá vy àdyaut || 2 || eshá divó duhitá práty adarṣi jyótir vásānā samaná purástāt | ṛitásya pánthām ánv eti sādhú prajānatíva ná díṣo mināti || 3 ||

उपो अदर्शि शुन्ध्युवो न वक्षो नोधा इवाविरकृत प्रियाणि ।
अद्मसन्न ससतो बोधयन्ती शश्वत्तमागात्पुनरेयुषीणाम् ॥४॥
पूर्वे अर्धे रजसो अप्त्यस्य गवां जनित्र्यकृत प्र केतुम् ।
व्यु प्रथते वितरं वरीय ओभा पृणन्ती पित्रोरुपस्था ॥५॥

úpo adarṣi ṣundhyúvo ná váksho nodhá ivāvír akṛita priyáṇi | admasán ná sasató bodháyantī ṣaṣvattamágāt púnar eyúshīṇām || 4 || pū́rve árdhe rájaso aptyásya gávāṃ jánitry akṛita prá ketúm | vy ù prathate vitaráṃ várīya óbhá priṇántī pitrór upásthā || 5 ||

124

The refulgent dawn descends. Our sacrificial fire is kindled. The sun is rising, casting around its radiance. May the sun, the prime source, bring us wealth for our use and light for the activities of the bipeds and quadrupeds. 1

Truly following the eternal cosmic law and diminishing the days of man's life one by one, this dawn, the last of those endless dawns that have gone by, and the first of those yet to follow, shines forth brightly. 2

Clad in effulgence, this daughter of heaven has appeared in the east as on days before. Like one who knows well the regions, she goes along the path of the sun, faithfully following the quarters of the horizon. 3

She is seen near, as if she were the bosom of the sun. She manifests her splendour like a singer of a new song. She, like a matron, wakens those that are asleep, and comes again and again and without fail. 4

There in the eastern half of the luminous regions, the mother of the early rays has revealed herself. She is spreading herself far and wide in all directions. Seated on the laps of her parents (heaven and earth), she fills them with loving radiance. 5

एवेदेषा पुरुतमा दृशे कं नाजामिं न परि वृणक्ति जामिम् ।
अरेपसा तन्वा शाशदाना नार्भादीषते न महो विभाती ॥६॥
अभ्रातेव पुंस एति प्रतीची गर्तारुगिव सनये धनानाम् ।
जायेव पत्य उशती सुवासा उषा हस्रेव नि रिणीते अप्सः ॥७॥
स्वसा स्वस्रे ज्यायस्यै योनिमारैगपैत्यस्याः प्रतिचक्ष्येव ।
व्युच्छन्ती रश्मिभिः सूर्यस्याञ्ज्यङ्क्ते समनगा इव व्राः ॥८॥

evéd eshá purutámā driṣé káṃ nájāmiṃ ná pári vṛi-ṇakti jāmím | arepásā tanvā̀ ṣáṣadānā nárbhād íshate ná mahó vibhātí || 6 || abhrātéva puṅsá eti pratīcí gartārúg iva sanáye dhánānām | jāyéva pátya uṣatí suvásā ushá hasréva ní riṇīte ápsaḥ || 7 || svásā svásre jyā́yasyai yónim āraig ápaity asyāḥ praticákshyeva | vyuchántī raṣmíbhiḥ sū́ryasyāñjy àṅkte samanagá iva vrā́ḥ || 8 ||

आसां पूर्वासामहसु स्वसॄणामपरा पूर्वामभ्येति पश्चात् ।
नाः प्रत्नवन्नव्यसीर्नूनमस्मे रेवदुच्छन्तु सुदिना उषासः ॥९॥
प्र बोधयोषः पृणतो मघोन्यबुध्यमानाः पणयः ससन्तु ।
रेवदुच्छ मघवद्भ्यो मघोनि रेवत्स्तोत्रे सूनृते जारयन्ती ॥१०॥

āsā́m pū́rvāsām áhasu svásṛīṇām áparā pū́rvām abhy èti paṣcā́t | tā́ḥ pratnaván návyasīr nūnám asmé revád uchantu sudínā ushā́saḥ || 9 || prá bodhayoshaḥ pṛiṇató maghony ábudhyamānāḥ paṇáyaḥ sasantu | revád ucha maghávadbhyo maghoni revát stotré sū́nṛite jārā́yantī || 10 ||

In this very manner most bounteous dawn shines for all and gives them the joy of sight. She ignores not the stranger, nor does she ignore her kindred. Proudly manifested in her stainless person, bright dawn transcends all things, big and small. 6

Dawn comes to the west, like a woman without a brother returning to her father's home, or like one going to reclaim her property. Dawn smiles and unmasks her beauty as a well-attired loving wife does before her husband. 7

The younger sister (the night) vacates her place for her elder sister (the day), and having made it known to her, she departs. Dawn adorns her beauty shining forth with sunrays, like women trooping to the festal meeting. 8

Of all those sisters who have gone before, a later one comes everyday in succession. Now may these future dawns shine brightly for us blessed with wealth like the former ones. 9

O bounteous dawn, may you waken the liberal devotees; let the faithless misers sleep on with none to wake them. Shine you, O dawn, with riches for the liberal givers of oblations. O inspirer of sweet voices and the diminisher of one's age, may you shine for the old and enrich the poets. 10

अवेयमश्वैद्युवतिः पुरस्ताद्युङ्क्ते गवामरुणानामनीकम्।
वि नूनमुच्छादसति प्र केतुर्गृहंगृहमुप तिष्ठाते अग्निः ॥११॥
उत्ते वयश्चिद्वसतेरपप्तन्नरश्च ये पितुभाजो व्युष्टौ।
अमा सते वहसि भूरि वाममुषो देवि दाशुषे मर्त्याय ॥१२॥
अस्तोढ्वं स्तोम्या ब्रह्मणा मेऽवीवृधध्वमुशतीरुषासः।
युष्माकं देवीरवसा सनेम सहस्रिणं च शतिनं च वाजम् ॥१३॥

ávcyám aṣvaid yuvatíḥ purástād yuñkté gávām aruṇá-nām ánīkam | ví nūnám uchād ásati prá ketúr gṛihám-gṛi-ham úpa tishṭhāte agníḥ || 11 || út te váyas cid vasatér apaptan náraṣ ca yé pitubhájo vyúshṭau | amá saté vahasi bhū́ri vāmám úsho devi dāṣúshe mártyāya || 12 || ástoḍhvaṃ stomyā bráhmaṇā mé 'vīvṛidhadhvam uṣatī́r ushāsaḥ | yu-shmákaṃ devī́r ávasā sanema sahasríṇaṃ ca ṣatínaṃ ca vā́jam || 13 || ७ ||

(१२५) पञ्चविंशत्युत्तरशततमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्यौशिजो दैर्घतमसः कक्षीवान् ऋषिः। स्वनयस्य दानस्तुतिर्देवता। (१-३, ६-७) प्रथमतृचस्य षष्ठीसप्तम्योर्ऋचोश्च त्रिष्टुप्, (४-५) चतुर्थीपञ्चम्योश्च जगती छन्दसी॥

प्राता रत्नं प्रातरित्वा दधाति तं चिकित्वान्प्रतिगृह्या नि धत्ते।
तेन प्रजां वर्धयमान आयू रायस्पोषेण सचते सुवीरः ॥१॥

125.

Prātá rátnam prātarítvā dadhāti tám cikitvā́n pratigṛí-hyā ní dhatte | téna prajā́ṃ vardháyamāna ā́yū rāyás pó-sheṇa sacate suvī́raḥ || 1 ||

This young damsel has beamed forth for us in the east; she is yoking to her chariot a team of purple rays. Assuredly now she shines far and wide and dispels darkness. Let her effulgence come forth. Let the sacred fire be kindled in every house. 11

As the birds fly out of their nests, so do at the advent of dawn men go out of their houses to toil for their sustenance. O bright dawn, may you bring plentiful wealth to them, and also to those who work while staying at home. 12

Thus, you, worthy of praise, have been glorified by my hymns. And O dawns, favourably disposed as you are towards us, may we through your grace acquire wealth that is thousandfold and a hundredfold. 13

125

Every morning, the Sun bestows excellent wealth on all of us. The prudent one amongst us knows its worth and treasures it. Thereby he nourishes his progeny and his own life and, blessed with good and brave children, he spends his life in enjoyment and usefulness. 1

सुगुरसत्सुहिरण्यः स्वश्वो बृहदस्मै वय इन्द्रो दधाति ।
यस्त्वायन्तं वसुना प्रातरित्वो मुक्षीजयेव पदिमुत्सिनाति ॥२॥
आयमद्य सुकृतं प्रातरिच्छन्निष्टेः पुत्रं वसुमता रथेन ।
अंशोः सुतं पायय मत्सरस्य क्षयद्वीरं वर्धय सूनृताभिः ॥३॥
उप क्षरन्ति सिन्धवो मयोभुव ईजानं च यक्ष्यमाणं च धेनवः ।
पृणन्तं च पपुरिं च श्रवस्यवो घृतस्य धारा उप यन्ति विश्वतः ॥४॥

sugúr asat suhiraṇyáḥ sváṣvo bṛihád asmai váya índro dadhāti | yás tvāyántaṃ vásunā prātaritvo mukshíjayeva pádim utsināti || 2 || áyam adyá sukṛítam prātár ichánn ishṭéḥ putrám vásumatā ráthena | aṅṣóḥ sutám pāyaya matsarásya kshayádvīraṃ vardhaya sūnṛítābhiḥ || 3 || úpa ksharanti síndhavo mayobhúva ījānáṃ ca yakshyámāṇaṃ ca dhenávaḥ | pṛiṇántaṃ ca pápuriṃ ca ṣravasyávo ghṛitásya dhárā úpa yanti viṣvátaḥ || 4 ||

नाकस्य पृष्ठे अधि तिष्ठति श्रितो यः पृणाति स ह देवेषु गच्छति ।
तस्मा आपो घृतमर्षन्ति सिन्धवस्तस्मा इयं दक्षिणा पिन्वते सदा ॥५॥
दक्षिणावतामिदिमानि चित्रा दक्षिणावतां दिवि सूर्यासः ।
दक्षिणावन्तो अमृतं भजन्ते दक्षिणावन्तः प्र तिरन्त आयुः ॥६॥

nákasya pṛishṭhé ádhi tishṭhati ṣritó yáḥ pṛiṇáti sá ha devéshu gachati | tásmā ápo ghṛitám arshanti síndhavas tásmā iyáṃ dákshiṇā pinvate sádā || 5 || dákshiṇāvatām íd imāni citrá dákshiṇāvatāṃ diví sūryāsaḥ | dákshiṇāvanto amṛítam bhajante dákshiṇāvantaḥ prá tiranta áyuḥ || 6 ||

May such a person be blessed with excellent cows, sheep and horses and may resplendent God bestow plentiful food on him, who having got up early in the morning so liberally grants wealth to the deserving guest, as if applying snares to the game. 2

I have come this day in the morning in a chariot filled with riches for you, O Lord, with a request that you grant me a dutiful and virtuous son. May you be exhilarated with the request of mine made in devotion. Bless me with prosperity worthy of the head of a flourishing race. 3

To him who worships, and to him who undertakes celebrations, may blissful rivers and milch-cows send forth streams of milk. To him, who both propitiates (his progenitors) and serves (mankind), may plenteous streams of clarified butter flow from all sides. 4

He who gives food generously to the needy ascends to the top of heaven. He is exalted to the status of divines. To him the waters and the rivers flow in stream. To him the earth yields treasures in abundance. 5

These wonderful rewards are for those who give pious donations. For the donors of gifts the suns shine in heaven; they attain immortality and prolong their worldly lives. 6

मा पृणन्तो दुरितमेन आरन्मा जारिषुः सूरयः सुव्रतासः ।
अन्यस्तेषां परिधिरस्तु कश्चिदपृणन्तमभि सं यन्तु शोकाः ॥७॥

má priṇánto
dúritam éna áran má jārishuḥ sūráyaḥ suvratásaḥ | anyás
téshām paridhír astu kás cid ápriṇantam abhí sám yantu
sókāḥ || 7 ||

(१२६) षड्विंशत्युत्तरशततमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य (१-५) प्रथमादिपञ्चर्चामौचथ्यो दैर्घतमसः कक्षीवान्, (६) षष्ठ्याः स्वनयो भावयव्य ऋषिः, (७) सप्तम्याश्च रोमशा ऋषिका । (१-५, ७) प्रथमादिपञ्चर्चां सप्तम्याश्च स्वनयो भावयव्यः, (६) षष्ठ्याश्च रोमशा देवते । (१-५) प्रथमादिपञ्चर्चां त्रिष्टुप्, (६-७) षष्ठीसप्तम्योश्चानुष्टुप् छन्दसी ॥

॥१६॥ अमन्दान्त्स्तोमान्प्र भरे मनीषा सिन्धावधि क्षियतो भाव्यस्य ।
यो मे सहस्रममिमीत सवानतूर्तो राजा श्रव इच्छमानः ॥१॥
शतं राज्ञो नाधमानस्य निष्काञ्छतमश्वान्प्रयतान्त्सद्य आदम् ।
शतं कक्षीवाँ असुरस्य गोनां दिवि श्रवोऽजरमा ततान ॥२॥
उप मा श्यावाः स्वनयेन दत्ता वधूमन्तो दश रथासो अस्थुः ।
षष्टिः सहस्रमनु गव्यमागात्सनत्कक्षीवाँ अभिपित्वे अह्नाम् ॥३॥

126.

Ámandān stómān prá bhare manīshá síndhāv ádhi kshiyató bhāvyásya | yó me sahásram ámimīta savấn atúrto rájā ṣráva ichámānaḥ || 1 || ṣatáṃ rájño nádhamānasya nishkấñ chatám ásvān práyatān sadyá ấdam | ṣatám kakshívāñ ásurasya gónāṃ diví ṣrávo 'járam ấ tatāna || 2 || úpa mā ṣyāváḥ svanáyena dattấ vadhúmanto dáṣa ráthāso asthuḥ | shashṭíḥ sahásram ánu gávyam ấgāt sánat kakshívāñ abhipitvé áhnām || 3 ||

May the givers of large gifts never fall into sin or sorrow. May the righteous devotees never suffer set-backs. May some one else ever be their defence. May afflictions fall upon those deprived of these favours; the non-givers will suffer from grief and sorrow. 7

126

With delight, I representing the people, compose these lively praises of a king, the head of a state, who lives on the bank of a mighty river and who, desiring renown, performs a thousand noble deeds for the benefit of the public. 1

I, a representative of the public, accept each day grants of one hundred gold coins and one hundred horses bestowed by the head of a state. I, a craftsman, accept one hundred bulls from that majestic king. I spread his imperishable fame in the heavenly world. 2

Standing by my side are ten bay-chariots drawn by bay horses given by the sovereign head of a state and carrying the ladies of my house. Then comes a herd of one thousand and sixty cows. The craftsman accepts them with gratitude towards the close of the day. 3

चत्वारिंशद्दशरथस्य शोणाः सहस्रस्याग्रे श्रेणिं नयन्ति ।
मदच्युतः कृशनावतो अत्यान्कक्षीवन्त उदमृक्षन्त पज्राः ॥४॥
पूर्वामनु प्रयतिमा ददे वस्त्रीन्युक्ताँ अष्टावरिधायसो गाः ।
सुबन्धवो ये विश्या इव व्रा अनस्वन्तः श्रव ऐषन्त पज्राः ॥५॥

catvāriṅsád dáṣarathasya ṣóṇāḥ sahásrasyágre ṣréṇim nayanti | madacyútaḥ kṛiṣanávato átyān kakshívanta úd amṛikshanta pajráḥ || 4 || púrvām ánu práyatim á dade vas trīn yuktāñ ashṭáv arídhāyaso gáḥ | subándhavo yé viṣyā iva vrá ánasvantaḥ ṣráva aíshanta pajráḥ || 5 ||

आगधिता परिगधिता या कशीकेव जङ्गहे ।
ददाति मह्यं यादुरी याशूनां भोज्या शता ॥६॥
उपोप मे परा मृश मा मे दभ्राणि मन्यथाः ।
सर्वाहमस्मि रोमशा गन्धारीणामिवाविका ॥७॥

ágadhitā párigadhitā yá kaṣīkéva jáñgahe | dádāti máhyam yádurī yáṣūnām bhojyā ṣatá || 6 || úpopa me párā mṛiṣa má me dabhráṇi manyathāḥ | sárvāhám asmi romaṣá gandhárīṇām ivāvíká || 7 ||

Forty tawny horses carry in front the wealth consisting of ten chariots and a thousand presents. Let the followers of a craftsman, born in the family of noble men, clean the coursers that are fiery and decorated with golden trappings. 4

O my brethren kinsmen, after the gifts already spoken of, I accept a prior grant for you of three and eight harnessed chariots, and valuable cattle. May you all attain prosperity and property, having lived together with affection as family members in one house. 5

The benevolent measures, applied with determination and firmness, would sustain a state, and keep enemies away as under the fear of corporeal punishment and give to me, the dedicated worker, hundreds of benefits. 6

[The State speaks to the people in ecstasy:]
"Approach me, listen to me, deem me not immature; I am hairy everywhere, like an ewe of an enchanted hilly tract." 7

[अथैकोनविंशोऽनुवाकः ॥] (१२७) सप्तविंशत्युत्तरशततमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य दैवोदासिः परुच्छेप ऋषिः । अग्निर्देवता । (१-५, ७-११) प्रथमादिपञ्चर्चां सप्तम्यादिपञ्चानाञ्चात्यष्टिः, (६) षष्ठ्या अतिधृतिश्छन्दसी ॥

॥१२॥ अ॒ग्निं होता॑रं मन्ये॒ दास्व॑न्तं॒ वसुं॑ सू॒नुं सह॑सो जा॒तवे॑दसं॒ विप्रं॒ न जा॒तवे॑दसम् ।
य ऊ॒र्ध्वया॑ स्वध्व॒रो दे॒वो दे॒वाच्या॑ कृ॒पा ।
घृ॒तस्य॒ विभ्रा॑ष्टि॒मनु॑ वष्टि शो॒चिषा॒जुह्वा॑नस्य स॒र्पिषः॑ ॥१॥

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Agním hótāram manye dásvantam vásum sūnúm sáhaso jātávedasam vípram ná jātávedasam | yá ūrdhváyā svadhvaró devó devácyā kripā́ | ghritásya víbhrāshtim ánu vashti socíshājúhvānasya sarpíshah || 1 ||

यजि॑ष्ठं त्वा॒ यज॑माना हुवेम॒ ज्येष्ठ॒मङ्गि॑रसां विप्र॒ मन्म॑भि॒र्विप्रे॑भिः शुक्र॒ मन्म॑भिः ।
परि॑ज्मानमिव॒ द्यां होता॑रं चर्षणी॒नाम् ।
शो॒चिष्के॑शं॒ वृष॑णं॒ यमि॒मा वि॒शः प्राव॑न्तु जू॒तये॒ वि॒शः ॥२॥
स हि पु॒रू चि॒दोज॑सा वि॒रुक्म॑ता॒ दीद्या॑नो॒ भव॑ति द्रुहंत॒रः प॑र॒शुर्न द्रु॑हंत॒रः ।
वी॒ळु चि॒द्यस्य॒ समृ॑तौ॒ श्रुव॒द्वने॑व॒ यत्स्थि॒रम् ।
नि॒ष्षह॑माणो यमते॒ नाय॑ते धन्वा॒सहा॒ नाय॑ते ॥३॥

yájishtham tvā yájamānā huvema jyéshtham áṅgirasām vipra mánmabhir víprebhih sukra mánmabhih | párijmānam iva dyā́m hótāram carshanīnā́m | socíshkesam vríshanam yám imā́ vísah prā́vantu jūtáye vísah || 2 || sá hí purú cid ójasā virúkmatā dī́dyāno bhávati druhamtaráh parasúr ná druhamtaráh | vīlú cid yásya sámritau srúvad váneva yát sthirám | nihsháhamāno yamate náyate dhanvāsáhā náyate || 3 ||

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I venerate the divine fire, the inspirer of pious works, the munificent, the giver of dwellings, the source of strength. He is aware of all that exists; like a sage he is endowed with knowledge; He is the divine regenerator of worship. Through his lofty blaze produced by the burning of liquefied butter which is offered in oblations with his flames, he invokes the Nature's bounties. 1

We, the institutors of the fire ceremony, invoke you, with prayers, O fire-divine, you who are most deserving of worship, and are the eldest fire of the fire-priests. And with prayers recited by the priests we adore you, who, like the revolving sun, are the invoker of the divine powers on behalf of men. You are bedecked with shaggy flames, and are endowed with strength. 2

Verily, that fire-divine, shining far with brilliant vigour, is the destroyer of foes. He like a hatchet cuts down trees. What is not solid and stable melts like water at his touch. Vanquishing the enemies, He stands firm and, like an archer, does not retreat. 3

दृळ्हा चिदस्मा अनु दुर्यथा विदे तेजिष्ठाभिररणिभिर्दाष्ट्यवसेऽग्नये दाष्ट्यवसे ।
प्र यः पुरूणि गाहते तक्षद्वनेव शोचिषा ।
स्थिरा चिदन्ना नि रिणात्योजसा नि स्थिराणि चिदोजसा ॥४॥
तमस्य पृक्षमुपरासु धीमहि नक्तं यः सुदर्शतरो दिवातरादप्रायुषे दिवातरात् ।
आदस्यायुर्ग्रभणवद्वीळु शर्म न सूनवे ।
भक्तमभक्तमवो व्यन्तो अजरा अग्नयो व्यन्तो अजराः ॥५॥

dṛiḷhá cid asmā ánu dur yáthā vidé téjishṭhābhir aráṇibhir dāshṭy ávase 'gnáye dāshṭy ávase | prá yáḥ purū́ṇi gā́hate tákshad váneva śocíshā | sthirā́ cid ánnā ní riṇāty ójasā ní sthirā́ṇi cid ójasā || 4 || tám asya prikshám úparāsu dhīmahi náktam yáḥ sudárṣataro dívātarād áprāyushe dívātarāt | ā́d asyā́yur grábhaṇavad vīḷú ṣárma ná sūnáve | bhaktám ábhaktam ávo vyánto ajárā agnáyo vyánto ajárāḥ || 5 ||

॥१३॥ स हि शर्धो न मारुतं तुविष्वणिरप्नस्वतीषूर्वरास्विष्टनिरार्तनास्विष्टनिः ।
आदद्धव्यान्याददिर्यज्ञस्य केतुरर्हणा ।
अध स्मास्य हर्षतो हृषीवतो विश्वे जुषन्त पन्थां नरः शुभे न पन्थाम् ॥६॥
द्विता यदीं कीस्तासो अभिद्यवो नमस्यन्त उपवोचन्त भृगवो मथ्नन्तो दाशा भृगवः ।
अग्निरीशे वसूनां शुचिर्यो धर्णिरेषाम् ।
प्रियाँ अपिधीँर्वनिषीष्ट मेधिर आ वनिषीष्ट मेधिरः ॥७॥

sá hí ṣárdho ná mā́rutam tuvishváṇir ápnasvatīshūrvárāsv ishṭánir ā́rtanāsv ishṭániḥ | ā́dad dhavyā́ny ādadír yajñásya ketúr arháṇā | ádha smāsya hárshato hṛ́shīvato víṣve jushanta pánthām náraḥ ṣubhé ná pánthām || 6 || dvitā́ yád īm kīstā́so abhídyavo namasyánta upavócanta bhṛ́gavo mathnánto dāṣā́ bhṛ́gavaḥ | agnír īṣe vásūnām ṣúcir yó dharṇír eshām | priyā́n̐ apidhī́n̐r vanishīshṭa médhira ā́ vanishīshṭa médhiraḥ || 7 ||

Like wealth made over to a sage, they have made substantial donations to Him.By resplendent means He grants us grace so that we may preserve ourselves. The worshipper presents gifts to the fire-divine for preservation. He who accepts the offerings made to Him and consumes them as rapidly as He consumes forests. The standing corn ripens by His potency, and He consumes the harmful insects by the same potency. 4

Let us then place near the altar the sacrificial food for Him who shines more by night than by day. We offer it to Him who has more power at night than in the day. The libations are to be made to this fire-divine in the same way as the father's fortified house is made over to his son. These undying fires, discriminating between the edible and non-edible, grant protection. And accepting what is edible, they become exempt from decay; they do not die out. 5

He roars aloud like a thunderstorm in the course of the sanctified rites. This fire is to be worshipped and to be adored for victory over the hosts of enemies. He is the receiver of oblations and is the standard-bearer of the sacred works of the selfless. He deserving of veneration, consumes the oblations. Therefore, all men for their own good pursue the path of the fire-divine. Verily, they follow his path, verily, men follow his virtuous path for the sake of happiness. 6

The descendants of men of mature intellect celebrate the fire-divine in both his forms (fire in the sun and fire from the wood). They glorify him, and pay him homage and proclaim his praises. The descendants of men of mature wisdom churn him out (from the wood) for worship. The radiant fire-divine is the guardian of all these treasures. May the divine-fire, receiver of sacrifices, lovingly accept (our oblations). 7

विश्वासां त्वा विशां पतिं हवामहे सर्वासां समानं दंपतिं भुजे सत्यगिर्वाहसं भुजे ।
अतिथिं मानुषाणां पितुर्न यस्यासया ।
अमी च विश्वे अमृतास आ वयो हव्या देवेष्वा वयः ॥८॥
त्वमग्ने सहसा सहन्तमः शुष्मिन्तमो जायसे देवतातये रयिर्न देवतातये ।
शुष्मिन्तमो हि ते मदो द्युम्निन्तम उत क्रतुः ।
अध स्मा ते परि चरन्त्यजर श्रुष्टीवानो नाजर ॥९॥

viṣvāsām tvā viṣám pátim havāmahe sárvāsām samānám dámpatim bhujé satyágirvāhasam bhujé | átithim mánushāṇām pitúr ná yásyāsayā́ | amī́ ca víṣve amṛ́tāsa ā́ váyo havyā́ devéshv ā́ váyaḥ || 8 || tvám agne sáhasā sáhantamaḥ ṣushmíntamo jāyase devátātaye rayír ná devátātaye | ṣushmíntamo hí te mádo dyumníntama utá krátuḥ | ádha smā te pári caranty ajara ṣrushṭīváno nā́jara || 9 ||

प्र वो महे सहसा सहस्वत उषर्बुधे पशुषे नाग्नये स्तोमो बभूत्वग्नये ।
प्रति यदीं हविष्मान्विश्वासु क्षासु जोगुवे ।
अग्रे रेभो न जरत ऋषूणां जूर्णिर्होत ऋषूणाम् ॥१०॥
स नो नेदिष्ठं ददृशान आ भराग्ने देवेभिः सचनाः सुचेतुना महो रायः सुचेतुना ।
महि शविष्ठ नस्कृधि संचक्षे भुजे अस्यै ।
महि स्तोतृभ्यो मघवन्त्सुवीर्यं मथीरुग्रो न शवसा ॥११॥

prá vo mahé sáhasā sáhasvata usharbúdhe paṣushé nágnáye stómo babhūtv agnáye | práti yád īm havíshmān víṣvāsu kshā́su jóguve | ágre rebhó ná jarata ṛishūṇā́m jū́rṇir hóta ṛishūṇā́m || 10 || sá no nédishṭham dádṛiṣāna ā́ bharā́gne devébhiḥ sácanāḥ sucetúnā mahó rāyáḥ sucetúnā | máhi ṣavishṭha nas kṛidhi saṃcákshe bhujé asyaí | máhi stotṛíbhyo maghavan suvī́ryam máthīr ugró ná ṣávasā || 11 ||

We invoke you, the protector of all people, you who are the common Lord of all houses, to enjoy our offerings. He is the true carrier of our oblations. We invoke you, the guest of men, to whom all these immortals apply for their sustenance, as a son to a father. May all divinities come to receive our oblations,—may the divinities come. 8

O fire-divine, you, who destroy enemies by your strength, and the possessor of splendour most fiery, are born for the sake of all sacred works and worship. You are born for the sake of divine sacrifices. Your delight is most fiery and your valour is most victorious; hence the sacrificers wait upon you like envoys upon a prince, O undecaying one. 9

May your invocations, O priests, become acceptable to the fire-divine, who is deserving of laudation and who has the might to overcome the strong and who is awakened at dawn. May the priest be grateful to the fire-divine as if to a giver of cattle. The presenter of an oblation goes assiduously to every altar with the same expectations and invokes the fire, the first to come amongst the divines, in the same way as the adept chanters glorify their worldly patrons with praises. 10

O fire-divine, may you become visible and come close to us and, partake with benign intent of the sacrificial food along with the divines; bestow upon us abundant riches. Most mighty divine fire, may you make us illustrious so that we may behold and enjoy this earth, and may we be the possessors of excellent progeny. May you give us, your devotees, life's breath and may you destroy our enemies with your might and fury. 11

(१२८) अष्टाविंशत्युत्तरशततमं सूक्तम्
(१-८) अष्टर्चस्यास्य सूक्तस्य दैवोदासिः परुच्छेप ऋषिः । अग्निर्देवता । अत्यष्टिश्छन्दः ॥

॥१४॥ अयं जायत मनुषो धरीमणि होता यजिष्ठ उशिजामनु व्रतमग्निः स्वमनु व्रतम् ।
विश्वश्रुष्टिः सखीयते रयिरिव श्रवस्यते ।
अदब्धो होता नि षददिळस्पदे परिवीत इळस्पदे ॥१॥
तं यज्ञसाधमपि वातयामस्यृतस्य पथा नमसा हविष्मता देवताता हविष्मता ।
स न ऊर्जामुपाभृत्यया कृपा न जूर्यति ।
यं मातरिश्वा मनवे परावतो देवं भाः परावतः ॥२॥

128.

Ayám jāyata mánusho dhárīmaṇi hótā yájishṭha uṣíjām ánu vratám agníḥ svám ánu vratám | viṣváṣrushṭiḥ sakhīyaté rayír iva ṣravasyaté | ádabdho hótā ní shadad iḷás padé párivīta iḷás padé || 1 || táṃ yajñasā́dham ápi vātayāmasy ṛitásya pathā́ námasā havíshmatā devátātā havíshmatā | sá na ūrjā́m upā́bhṛity ayā́ kṛipā́ ná jūryati | yám mātaríṣvā mánave parāváto devám bhā́ḥ parāvátaḥ || 2 ||

एवेन सद्यः पर्येति पार्थिवं मुहुर्गी रेतो वृषभः कनिक्रदद्दधद्रेतः कनिक्रदत् ।
शतं चक्षाणो अक्षभिर्देवो वनेषु तुर्वणिः ।
सदो दधान उपरेषु सानुष्वग्निः परेषु सानुषु ॥३॥

évena sadyáḥ páry eti pā́rthivam muhurgī́ réto vṛishabháḥ kánikradad dádhad rétaḥ kánikradat | ṣatáṃ cákshāṇo akshábhir devó váneshu turváṇiḥ | sádo dádhāna úpareshu sā́nushv agníḥ pároshu sā́nushu || 3 ||

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The fire-divine is the invoker of divine virtues, the assiduous promoter of sacred deeds. He is generated by devotees for the holy work like those who are born for benevolent actions. He bestows blessings on him who seeks His friendship, and is like wealth to an inspirer. He is the unobstructed offerer of oblations in the cosmic world; He is seated, surrounded by His divine priests like powers, on the holy place; He is, verily, seated on the holy place. 1

We propitiate that messenger of cosmic sacrifice by treading the path of truth, by reverential salutations with intense dedication. He accepts our offerings, and through his beneficence departs not. He is that divine fire, whom the divine cosmic wind brings from afar for the service of men,—brings from afar. 2

The divine fire, who is ever to be hymned, is the giver of food and the showerer of benefits. He comes quickly upon our invocation to the altar of the earth. He is vigorous and loud-voiced; virile and loud sounding; he travels fast when incited by praise. He manifests himself a hundred fold by his flames. The divine-fire comes quickly to the place of worship with abodes in high lands close by—in the high lands far away. 3

स सुक्रतुः पुरोहितो दमेदमेऽग्निर्यज्ञस्याध्वरस्य चेतति क्रत्वा यज्ञस्य चेतति ।
क्रत्वा वेधा इषूयते विश्वा जातानि पस्पशे ।
यतो घृतश्रीरतिथिरजायत वह्निर्वेधा अजायत ॥४॥
क्रत्वा यदस्य तविषीषु पृञ्चतेऽग्नेरवेण मरुतां न भोज्येषिराय न भोज्या ।
स हि ष्मा दानमिन्वति वसूनां च मज्मना ।
स नस्त्रासते दुरितादभिह्रुतः शंसादघादभिह्रुतः ॥५॥

sá sukrátuḥ puróhito dáme-dame 'gnír yajñásyādhvarásya cetati krátvā yajñásya cetati | krátvā vedhā́ ishūyaté víṣvā jātā́ni paspaṣe | yáto ghṛitaṣrír átithir ájāyata váhnir vedhā́ ájāyata || 4 || krátvā yád asya távishīshu priñcáte 'gnér ávena marútām ná bhojyèshiráya ná bhojyā́ | sá hí shmā dā́nam ínvati vásūnām ca majmánā | sá nas trāsate duritā́d abhihrútaḥ ṣáṅsād aghā́d abhihrútaḥ || 5 ||

॥१५॥ विश्वो विहाया अरतिर्वसुर्दधे हस्ते दक्षिणे तरणिर्न शिश्रथच्छ्रवस्यया न शिश्रथत् ।
विश्वस्मा इदिषुध्यते देवत्रा हव्यमोहिषे ।
विश्वस्मा इत्सुकृते वारमृण्वत्यग्निर्द्वारा व्यृण्वति ॥६॥
स मानुषे वृजने शंतमो हितो३ऽग्निर्यज्ञेषु जेन्यो न विश्पतिः प्रियो यज्ञेषु विश्पतिः ।
स हव्या मानुषाणामिळा कृतानि पत्यते ।
स नस्त्रासते वरुणस्य धूर्तेर्महो देवस्य धूर्तेः ॥७॥

víṣvo víhāyā aratír vásur dadhe háste dákshiṇe taráṇir ná ṣiṣrathac chravasyáyā ná ṣiṣrathat | víṣvasmā íd ishudhyaté devatrā́ havyám óhishe | víṣvasmā ít sukṛíte vā́ram ṛiṇvaty agnír dvā́rā vy ṛiṇvati || 6 || sá mā́nushe vṛijáne ṣáṃtamo hitó 'gnír yajñéshu jényo ná viṣpátiḥ priyó yajñéshu viṣpátiḥ | sá havyā́ mā́nushāṇām iḷā́ kṛitā́ni paṭyate | sá nas trāsate váruṇasya dhūrtér mahó devásya dhūrtéḥ || 7 ||

That fire-divine is the performer of excellent acts; he is like a priest in every house ; he takes care of worship and ceremonies and with wisdom takes care of worship. He bestows rewards on persons who are desirous of food, and he accepts all the offered gifts for the good of the worshipper. In sacred ceremonies he feeds abundantly on butter; he is born as a guest,—and this fire, the bearer of oblations, is born as an ordainer. 4

All devotees offer in holy rites food for His satisfaction in the blazing flames of divine fire; like the grains that are to be enjoyed by learned men, and like the food to be enjoyed by the needy. The worshipper presents gifts to Him according to the extent of his opulence. The divine-fire preserves us when we are oppressed by sin. He saves us from misery overwhelming, and from curse and from overpowering malevolence. 5

The universal, mighty, imperious divine fire holds his treasure in his right hand; and like the sun, he stretches forth his hand and stretches forth as if with the desire of obtaining oblations—but not for the wicked. Verily O fire-divine, you bear the oblation for every one of the righteous who desires it. You grant blessings to every benevolent pious worshipper and open for him the gates of heaven. 6

The divine-fire is a most amiable friend in human infirmity through the means of sacred acts like a lord victorious and like a dear lord in sacred rites. He alights upon the oblations of men when placed upon the altar. He preserves us from floods and from havocs caused by other natural forces. 7

अग्निं होतारमीळते वसुधितिं प्रियं चेतिष्ठमरतिं न्यैरिरे हव्यवाहं न्यैरिरे ।
विश्वायुं विश्ववेदसं होतारं यजतं कविम् ।
देवासो रण्वमवसे वसूयवो गीर्भी रण्वं वसूयवः ॥८॥

agním hótāram īḷate vásudhitim priyám cétishṭham aratím ny èrire havyavā́ham ny èrire | viṣvā́yum viṣvávedasam hótāram yajatám kavím | devā́so raṇvám ávase vasūyávo gīrbhí raṇvám vasūyávaḥ || 8 ||

(१२९) एकोनत्रिंशदुत्तरशततमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य दैवोदासिः परुच्छेप ऋषिः । (१-५, ७-११) प्रथमादिपञ्चर्चां सप्तम्यादिपञ्चानाञ्चेन्द्रः, (६) षष्ठ्याश्चेन्दुर्देवते । (१-७, १०) प्रथमादिसप्तानां दशम्याश्चात्यष्टिः, (८-९) अष्टमीनवम्योरतिशक्वरी, (११) एकादश्याश्चाष्टिश्छन्दांसि ॥

॥१९॥ यं त्वं रथमिन्द्र मेधसातयेऽपाका सन्तमिषिर प्रणयसि प्रानवद्य नयसि ।
सद्यश्चित्तमभिष्टये करो वशश्च वाजिनम् ।
सास्माकमनवद्य तूतुजान वेधसामिमां वाचं न वेधसाम् ॥१॥
स श्रुधि यः स्मा पृतनासु कासु चिद्दक्षाय्य इन्द्र भरहूतये नृभिरसि प्रतूर्तये नृभिः ।
यः शूरैः स्वः सनिता यो विप्रैर्वाजं तरुता ।
तमीशानास इरधन्त वाजिनं पृक्षमत्यं न वाजिनम् ॥२॥

129.

Yám tvám rátham indra medhásātaye 'pākā́ sántam ishira praṇáyasi prā́navadya náyasi | sadyáṣ cit tám abhíshṭaye káro váṣaṣ ca vājínam | sā́smā́kam anavadya tūtujāna vedhásām imā́m vā́cam ná vedhásām || 1 || sá ṣrudhi yáḥ smā pṛ́tanāsu kā́su cid dakshā́yya indra bhárahūtaye nṛ́bhir ási prátūrtaye nṛ́bhiḥ | yáḥ ṣū́raiḥ sváḥ sánitā yó víprair vā́jam tárutā | tám īṣānā́sa iradhanta vājínam prikshám átyam ná vājínam || 2 ||

The devotees praise the divine-fire, who is the invoker of divinities, the possessor of wealth, the beloved and benevolent. They have recourse to Him as to a sovereign; they have recourse to Him as the bearer of oblations. The divine fire is the life of all living beings and He knows all things. He is the offerer of oblations as well as the object of worship. He is also the sage. The sacred priests, desirous of affluence, sing His praises to obtain His protection. Desirous of affluence, they recite His praises in their hymns. 8

129

O resplendent Lord, inspirer of sacred acts, you fulfil the desires (of the devotee); you carry your chariot to him. O infallible one—you carry it ahead. And without delay you enable him to fulfil his desires; and you become wealth to such a one seeking food. O Lord, you who are quick and faultless, may you listen to the prayers of us the worshippers,—as ever of the worshippers. 1

Hear our invocation, O resplendent Lord. You have to be invoked by heroes reverentially in all battles for challenging and subjugating the enemies. You are the one, who, aided by heroes, seizes benefits from them and distributes it among the devotees. As the heroes take help from the swift war-horses, similarly even the mighty warriors propitiate the resplendent Lord for victory. 2

दस्मो हि ष्मा वृषणं पिन्वसि त्वचं कं चिद्यावीरररुं शूर मर्त्यं परिवृणक्षि मर्त्यम् ।
इन्द्रोत तुभ्यं तद्दिवे तद्रुद्राय स्वयशसे ।
मित्राय वोचं वरुणाय सप्रथः सुमृळीकाय सप्रथः ॥३॥
अस्माकं व इन्द्रमुश्मसीष्टये सखायं विश्वायुं प्रासहं युजं वाजेषु प्रासहं युजम् ।
अस्माकं ब्रह्मोतयेऽवा पृत्सुषु कासु चित् ।
नहि त्वा शत्रुः स्तरते स्तृणोषि यं विश्वं शत्रुं स्तृणोषि यम् ॥४॥
नि षू नमातिमतिं कयस्य चित्तेजिष्ठाभिररणिभिर्नोतिभिरुग्राभिरुग्रोतिभिः ।
नेषि णो यथा पुरानेनाः शूर मन्यसे ।
विश्वानि पूरोरप पर्षि वह्निरासा वह्निर्नो अच्छ ॥५॥

dasmó hí shmā vríshaṇam pínvasi tvácaṃ káṃ cid yāvīr arárum ṣūra mártyam parivṛiṇákshi mártyam | índrotá túbhyam tád divé tád rudrā́ya sváyaṣase | mitrā́ya vocaṃ váruṇāya sapráthaḥ sumṛiḷīkā́ya sapráthaḥ || 3 || asmā́kaṃ va índram uṣmasīshṭáye sákhāyaṃ viṣvā́yum prāsáhaṃ yújaṃ vā́jeshu prāsáhaṃ yújam | asmā́kam bráhmotáyé 'vā pṛitsúshu kā́su cit | nahí tvā ṣátru stárate stṛiṇóshi·yáṃ víṣvaṃ ṣátruṃ stṛiṇóshi yáṃ || 4 || ní shū́ namā́timatiṃ káyasya cit téjishṭhābhir aráṇibhir nótíbhir ugrā́bhir ugrotíbhiḥ | néshi ṇo yáthā purā́nenā́ḥ ṣūra mányase | víṣvāni pūrór ápa parshi váhnir āsā́ váhnir no ácha || 5 ||

॥६॥ प्र तद्वोचेयं भव्यायेन्दवे हव्यो न य इषवान्मन्म रेजति रक्षोहा मन्म रेजति ।
स्वयं सो अस्मदा निदो वधैरजेत दुर्मतिम् ।
अव स्रवेदघशंसोऽवतरमव क्षुद्रमिव स्रवेत् ॥६॥

prá tád voceyam bhávyāyéndave hávyo ná yá ishávān mánma réjati rakshohā́ mánma réjati | svayáṃ só asmád ā́ nidó vadhaír ajeta durmatím | áva sraved aghásaṅso 'vatarám áva kshudrám iva sravet || 6 ||

O resplendent Lord, you are the subduer of our adversaries; you fill the clouds and cause rain. O the brave one, you drive off every fleeting and transient cloud. And abandon it only when exhausted. For such a glorious deed, O Lord, I offer praise to you, the brilliant, the terror to the wicked, the life-breath of all beings, the most benevolent, the most widespread, and the bestower of bliss. 3

We desire, O resplendent Lord, to be present at the place of your sacrificial acts. You are our friend, the ally of your worshippers, the patient acceptor of viands. O Lord-supreme, may you guard our holy rites for our preservation, for in whatsoever contests you be engaged, no enemy, whom you oppose, would prevail against you; you prevail on every enemy whom you oppose. 4

O brave Lord, subdue the arrogance of every one of your adversaries by your protective and heroic powers which are as radiant as the fierce flames of burning wood. Guide us, O hero, as you have guided our forefathers, for you are honoured by all. You sustain all the world. May you remove all the sins of man and be close to us. 5

May I be competent to utter the praises of the blissful Lord who is vigorous, praiseworthy, like any other divine, and who goes with food abounding to every venerable rite. He is the destroyer of cruel people at each venerable rite. May that blissful one repress with chastisement the malevolence of him who reviles us; let the thief fall and perish, like water in a gutter running down a pit. 6

वनेम तद्धोत्रया चितन्त्या वनेम रयिं रयिवः सुवीर्यं रण्वं सन्तं सुवीर्यम् ।
दुर्मन्मानं सुमन्तुभिरेमिषा पृचीमहि ।
आ सत्याभिरिन्द्रं द्युम्नहूतिभिर्यजत्रं द्युम्नहूतिभिः ॥७॥
प्रप्रा वो अस्मे स्वयशोभिरूती परिवर्ग इन्द्रो दुर्मतीनां दरीमन्दुर्मतीनाम् ।
स्वयं सा रिषयध्यै या न उपेषे अत्रैः ।
हतेमसन्न वक्षति क्षिप्ता जूर्णिर्न वक्षति ॥८॥

vanéma tád dhótrayā citántyā vanéma rayím rayivaḥ suvíryam raṇvám sántam suvíryam | durmánmānam sumántubhir ém ishá pṛcīmahi | á satyábhir índram dyumnáhūtibhir yájatram dyumnáhūtibhiḥ || 7 || prá-prā vo asmé sváyaṣobhir ūtí parivargá índro durmatīnám dárīman durmatīnám | svayám sá rishayádhyai yá na upeshé atraíḥ | hatém asan ná vakshati kshiptá jūrṇír ná vakshati || 8 ||

त्वं न इन्द्र राया परीणसा याहि पथाँ अनेहसा पुरो याह्यरक्षसा ।
सचस्व नः पराक आ सचस्वास्तमीक आ ।
पाहि नो दूरादारादभिष्टिभिः सदा पाह्यभिष्टिभिः ॥९॥
त्वं न इन्द्र राया तरूषसोग्रं चित्त्वा महिमा सक्षदवसे महे मित्रं नावसे ।
ओजिष्ठ त्रातरविता रथं कं चिदमर्त्य ।
अन्यमस्मद्रिरिषेः कं चिदद्रिवो रिरिक्षन्तं चिदद्रिवः ॥१०॥

tvám na indra rāyá párīṇasā yāhí pathán anehásā puró yāhy arakshásā | sácasva naḥ parāká á sácasvāstamīká á | pāhí no dūrád ārád abhíshṭibhiḥ sádā pāhy abhíshṭibhiḥ || 9 || tvám na indra rāyá tárūshasográm cit tvā mahimá sakshad ávase mahé mitrám návase | ójishṭha trátar ávitā rátham kám cid amartya | anyám asmád ririsheḥ kám cid adrivo rírikshantam cid adrivaḥ || 10 ||

We glorify you, O the source of affluence, with inspiring hymns; we solicit that wealth which bestows vigour, which is agreeable, durable, and the support of progeny. May we, through surging praises, ever be possessed of abundant food. We know it is difficult to honour you adequately. May we attain communion with the resplendent Lord by true and earnest invocations,—by offering glorious invocations. 7

The resplendent Lord is powerful in the discomfiture of the malevolent by his self-glorifying aids, for us and for all. He is the destroyer of the malevolent and impetuous host sent against us by destructive forces to destroy us. It has been itself destroyed by Him; may this force of evil not reach us; may it, approach ing with speed, not reach us. 8

O resplendent Lord, come to us with abundant riches by a path free from evil and by a path unobstructed by cruel people. Be with us when afar ; be with us when near. Favour us, whether afar or nigh, with the objects we desire. Protect us by giving us adequate and desired aid ; protect us ever by your blessings. 9

O resplendent Lord, sustain us with the wealth that takes man across calamity; may we remain near you, O brave one radiant like sun, for our protection. O most potent protector and immortal Lord, ascend the same chariot, and come hither; O possessor of the thunder-bolt, come and repel anyone asasiling us. Turn your fury against the cruel ones, O possessor of the thunder-bolt. 10

पाहि नो इन्द्र सुष्टुत स्रिधोऽवयाता सदमिद्दुर्मतीनां देवः सन्दुर्मतीनाम् ।
हन्ता पापस्य रक्षसस्त्राता विप्रस्य मावतः ।
अधा हि त्वा जनिता जीजनद्वसो रक्षोहणं त्वा जीजनद्वसो ॥११॥

pāhí na indra sushṭuta sridhó 'vayātá sádam íd durmatī-nā́m deváḥ sán durmatīnā́m | hantā́ pāpásya rakshásas trātā́ víprasya mā́vataḥ | ádhā hí tvā janitā́ jījanad vaso raksho-háṇam tvā jījanad vaso || 11 ||

(१३०) त्रिंशदुत्तरशततमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य दैवोदासिः परुच्छेप ऋषिः । इन्द्रो देवता । (१-९) प्रथमादि-नवर्चामत्यष्टिः, (१०) दशम्याश्च त्रिष्टुप् छन्दसी ॥

॥१८॥ एन्द्र याह्युप नः परावतो नायमच्छा विदथानीव सत्पतिरस्तं राजेव सत्पतिः ।
हवामहे त्वा वयं प्रयस्वन्तः सुते सचा ।
पुत्रासो न पितरं वाजसातये मंहिष्ठं वाजसातये ॥१॥
पिबा सोममिन्द्र सुवानमद्रिभिः कोशेन सिक्तमवतं न वंसगस्तातृषाणो न वंसगः ।
मदाय हर्यताय ते तुविष्टमाय धायसे ।
आ त्वा यच्छन्तु हरितो न सूर्यमहा विश्वेव सूर्यम् ॥२॥

130.

Éndra yāhy úpa naḥ parāváto nāyám áchā vidáthā-nīva sátpatir ástaṃ rā́jeva sátpatiḥ | hávāmahe tvā vayám práyasvantaḥ suté sácā | putrā́so ná pitáraṃ vā́jasātaye máṅhishṭhaṃ vā́jasātaye || 1 || píbā sómam indra suvānám ádribhiḥ kóṣena siktám avatáṃ ná váṅsagas tātṛishāṇó ná váṅsagaḥ | mádāya haryatā́ya te tuvíshṭamāya dhā́yase | ā́ tvā yachantu haríto ná sū́ryam áhā víṣveva sū́ryam || 2 ||

O deservedly lauded Lord, preserve us from suffering; for, verily, you are ever the chastiser of the malevolent : you are the slayer of the wicked. You are the preserver of the virtuous, such as I am; the progenitor, the creator you have ever been an asylum of the needy; O you the destroyer of evils, an asylum for all men. 11

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Come to us from afar, O resplendent Lord, the protector of good ; like a king, the protector of good, who comes back to one's home. We, the producers of food, are invoking you with our devotional prayers. Like sons inviting their father, we are inviting you for the procurement of food,—you the generous one for the procurement of food. 1

Accept our sweet devotional prayers that have been expressed by our thoughts and strewn as if with the sacred grass. Accept them with eagerness shown by a thirsty ox hastening towards a well,—as a very thirsty ox. May we be worthy of your loving, sweet and pleasing favours, and may your divine rays bring you hither, as the steeds convey the sun and as they carry him above the horizon day by day. 2

अविन्दद्दिवो निहितं गुहा निधिं वेर्न गर्भं परिवीतमश्मन्यनन्ते अन्तरश्मनि ।
व्रजं वज्री गवामिव सिषासन्नङ्गिरस्तमः ।
अपावृणोदिष इन्द्रः परीवृता द्वार इषः परीवृताः ॥३॥
दादृहाणो वज्रमिन्द्रो गभस्त्योः क्षद्मेव तिग्ममसनाय सं श्यदहिहत्याय सं श्यत् ।
संविव्यान ओजसा शवोभिरिन्द्र मज्मना ।
तष्टेव वृक्षं वनिनो नि वृश्चसि परश्वेव नि वृश्चसि ॥४॥
त्वं वृथा नद्य इन्द्र सर्तवेऽच्छा समुद्रमसृजो रथाँ इव वाजयतो रथाँ इव ।
इत ऊतीरयुञ्जत समानमर्थमक्षितम् ।
धेनूरिव मनवे विश्वदोहसो जनाय विश्वदोहसः ॥५॥

ávindad divó níhitam gúhā nidhím vér ná gárbham párivītam áṣmany ananté antár áṣmani | vrajám vajrí gávām iva síshāsann áñgirastamaḥ | ápāvṛiṇod ísha índraḥ párīvṛitā dvā́ra íshaḥ párīvṛitāḥ || 3 || dādṛihāṇó vájram índro gábhastyoḥ kshádmeva tigmám ásanāya sám ṣyad ahihátyāya sám ṣyat | saṃvivyāná ójasā ṣávobhir indra majmánā | táshṭeva vṛikshám vaníno ní vṛiṣcasi paraṣvéva ní vṛiṣcasi || 4 || tvám vṛíthā nadyà indra sártavé 'chā samudrám asṛijo ráthāñ iva vājayató ráthāñ iva | itá ūtír ayuñjata samānám ártham ákshitam | dhenū́r iva mánave viṣvádohaso jánāya viṣvádohasaḥ || 5 ||

इमां ते वाचं वसूयन्त आयवो रथं न धीरः स्वपा अतक्षिषुः सुम्नाय त्वामतक्षिषुः ।
शुम्भन्तो जेन्यं यथा वाजेषु विप्र वाजिनम् ।
अत्यमिव शवसे सातये धना विश्वा धनानि सातये ॥६॥

imā́m te vā́cam vasūyánta āyávo rátham ná dhíraḥ svápā atakshishuḥ sumnā́ya tvā́m atakshishuḥ | ṣumbhánto jényam yathā vā́jeshu vipra vājínam | átyam iva ṣávase sātáye dhánā víṣvā dhánāni sātáye || 6 ||

He, the Lord, finds out the stolen treasure, that has its abode in heaven and hidden like the nestlings of a bird in a rock, amidst a pile of vast rocks. Desiring to partake of the elixir, He the most vital, discovered the hiding place of the cows; and He, opened the closed doors of waters, shut up in the clouds,—the closed doors for food. 3

Grasping His sharp thunderbolt with both hands, the resplendent Lord, sharpened it to hurl it on His foes like the swift current of streams. He whetted it for the destruction of dark shrouds. He is fully endowed with strength, with energy and with might. O Lord, may you cut your enemies to pieces, as a wood-cutter cuts the trees of a forest,—you cut them to pieces as if with a hatchet. 4

Effortlessly you have created the rivers that flow to the sea, like the aurora of glory bearing you to sacrificial places, as those chariots who are proceeding on the way to battle. The streams flowing hither have gathered together their waters for a common purpose, like the cows that yield all things to man—that yield all things to people. 5

Men who are desirous of wealth have recited this praise of yours, as a resolute and provident man prepares a chariot for a journey; they have propitiated you for their good; glorifying thee, the resplendent Lord, as impetuous in conflicts, they have praised you as men praise a conqueror. We praise you for the acquirement of strength, wealth, and every kind of affluence, as they commend a courser for his good qualities in battle. 6

भिनत्पुरो नवतिमिन्द्र पूरवे दिवोदासाय महि दाशुषे नृतो वज्रेण दाशुषे नृतो ।
अतिथिग्वाय शम्बरं गिरेरुग्रो अवाभरत् ।
महो धनानि दयमान ओजसा विश्वा धनान्योजसा ॥७॥
इन्द्रः समत्सु यजमानमार्यं प्रावद्विश्वेषु शतमूतिराजिषु स्वर्मीळ्हेष्वाजिषु ।
मनवे शासदव्रतान्त्वचं कृष्णामरन्धयत् ।
दक्षन्न विश्वं ततृषाणमोषति न्यर्शसानमोषति ॥८॥

bhinát púro navatím indra pūráve dívodāsāya máhi dāṣúshe nṛito vájreṇa dāṣúshe nṛito | atithigváya ṣámbaraṃ girér ugró ávābharat | mahó dhánāni dáyamāna ójasā víṣvā dhánāny ójasā || 7 || índraḥ samátsu yájamānam áryam právad víṣveshu ṣatámūtir ājíshu svàrmīḷheshv ājíshu | mánave ṣā́sad avratán tvácaṃ kṛishṇám arandhayat | dákshan ná víṣvaṃ tatṛishāṇám oshati ny àrṣasānám oshati || 8 ||

सूरश्चक्रं प्र वृहज्जात ओजसा प्रपित्वे वाचमरुणो मुषायतीशान आ मुषायति ।
उशना यत्परावतोऽजगन्नूतये कवे ।
सुम्नानि विश्वा मनुषेव तुर्वणिरहा विश्वेव तुर्वणिः ॥९॥
स नो नव्येभिर्वृषकर्मन्नुक्थैः पुरां दर्तः पायुभिः पाहि शग्मैः ।
दिवोदासेभिरिन्द्र स्तवानो वावृधीथा अहोभिरिव द्यौः ॥१०॥

súraṣ cakrám prá vṛihaj jātá ójasā prapitvé vácam aruṇó mushāyatīṣānā́ ā́ mushāyati | uṣánā yát parāvátó 'jagann ūtáye kave | sumnā́ni víṣvā mánusheva turváṇir áhā víṣveva turváṇiḥ || 9 || sá no návyebhir vṛishakarmann ukthaíḥ púrāṃ dartaḥ pāyúbhiḥ pāhi ṣagmaíḥ | divodāsébhir indra stávāno vāvṛidhīthā́ áhobhir iva dyaúḥ || 10 ||

O resplendent Soul, dancing with delight in battle, you destroy ninety cities for the man in service of the learned. You destroy them with your sharp intellect, for the sake of the giver of offerings. For the sake of reverential man, the fierce Lord drives out the disrespectful person from the mountain, bestowing upon the brave men immense treasure, acquired by his prowess,—all kinds of wealth acquired by his prowess. 7

The resplendent Lord, the manifold protector of his votaries in battles, defends his virtuous worshipper in all conflicts that confer heaven; for the benefit of man he punished those who broke the law. He punishes people who indulge in sinful activities. As if burning with flame, he consumes the malignant; he utterly consumes him who delights in cruelty. 8

Endowed with increasing vigour, he hurls the wheel of law against the foes; and, with fury of anger, deprives them of speech; He, the sovereign king, deprives them of exitsence. When you, O saintly resplendent Lord, come from afar to the help of honest men, you come quickly, bearing all good things to us all the time, you come quickly. 9

Showerer of benefits, destroyer of the strongholds of enemies, propitiated by our new songs, may you reward us with gratifying blessings; glorified Lord, by the descendants of devoted servants of the learned, may you increase in power, like the sun in revolving days. 10

(१३१) एकत्रिंशदुत्तरशततमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य दैवोदासिः परुच्छेप ऋषिः । इन्द्रो देवता । अत्यष्टिश्छन्दः ॥

इन्द्राय हि द्यौरसुरो अनम्नतेन्द्राय मही पृथिवी वरीमभिर्द्युम्नसाता वरीमभिः ।
इन्द्रं विश्वे सजोषसो देवासो दधिरे पुरः ।
इन्द्राय विश्वा सवनानि मानुषा रातानि सन्तु मानुषा ॥१॥
विश्वेषु हि त्वा सवनेषु तुञ्जते समानमेकं वृषमण्यवः पृथक्स्वः सनिष्यवः पृथक् ।
तं त्वा नावं न पर्षणिं शूषस्य धुरि धीमहि ।
इन्द्रं न यज्ञैश्चितयन्त आयवः स्तोमेभिरिन्द्रमायवः ॥२॥

131.

Índrāya hí dyaúr ásuro ánamnaténdrāya mahī́ prithivī́ várīmabhir dyumnásātā várīmabhiḥ | índraṃ víṣve sajóshaso deváso dadhire puráḥ | índrāya víṣvā sávanāni mánushā rātáni santu mánushā || 1 || víṣveshu hí tvā sávaneshu tuñjáte samānám ékaṃ vríshamaṇyavaḥ príthak sváḥ sanishyávaḥ príthak | táṃ tvā návaṃ ná parsháṇiṃ ṣūshásya dhurí dhīmahi | índraṃ ná yajñaíṣ citáyanta āyáva stómebhir índram āyávaḥ || 2 ||

वि त्वा ततस्रे मिथुना अवस्यवो व्रजस्य साता गव्यस्य निःसृजः सक्षन्त इन्द्र निःसृजः ।
यद्गव्यन्ता द्वा जना स्वर्यन्ता समूहसि ।
आविष्करिक्रद्वृषणं सचाभुवं वज्रमिन्द्र सचाभुवम् ॥३॥

ví tvā tatasre mithuná avasyávo vrajásya sātá gávyasya niḥsríjaḥ sákshanta indra niḥsríjaḥ | yád gavyántā dvā́ jánā svàr yántā samū́hasi | āvísh kárikrad vríshaṇaṃ sacābhúvaṃ vájram indra sacābhúvam || 3 ||

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To sovereign Lord has verily bowed down the lofty cosmos, the source of all vital powers. To Him the wide earth has offered homage with precious treasures. With acceptable praises the worshipper has propitiated Him for the sake of prosperity. All the Divines, well pleased, have given precedence to the sovereign Lord; let all sacred work and worship of men be appropriated to the Lord; let all the offerings of men be presented to Him. 1

Hoping to partake of your gifts, your worshippers, one and all, seeking divine bliss, hasten to adore you in all their ceremonies. We meditate on you, the sustainer of our strength like a boat that bears passengers across an ocean; we mortals, indeed, propitiate him with hymns. 2

O Lord, the married couples, anxious to satisfy you and presenting oblations together, celebrate your worship for the sake of obtaining herds of cattle by offering you oblations. You know these couples are desirous of worldly prosperity and divine bliss. Then you display to your constant companion, the punitive justice, O resplendent Lord, the showerer of benefits. 3

विदुष्टे अस्य वीर्यस्य पूरवः पुरो यदिन्द्र शारदीरवातिरः सासहानो अवातिरः ।
शासस्तमिन्द्र मर्त्यमयज्युं शवसस्पते ।
महीममुष्णाः पृथिवीमिमा अपो मन्दसान इमा अपः ॥४॥
आदित्ते अस्य वीर्यस्य चर्किरन्मदेषु वृषन्नुशिजो यदाविथ सखीयतो यदाविथ ।
चकर्थ कारमेभ्यः पृतनासु प्रवन्तवे ।
ते अन्यामन्यां नद्यं सनिष्णत श्रवस्यन्तः सनिष्णत ॥५॥

vidúsh ṭe asyá vīryásya pūrávaḥ púro yád indra ṣárадīr avátiraḥ sāsahānó avátiraḥ | ṣā́sas tám indra mártyam áyajyuṃ ṣavasas pate | mahím amushṇāḥ pṛithivím imá apó mandasāná imá apáḥ || 4 || ā́d ít te asyá vīryásya carkiran mádeshu vṛishann uṣíjo yád ā́vitha sakhīyató yád ā́vitha | cakártha kārám ebhyaḥ pṛ́tanāsu právantave | té anyā́m-anyāṃ nadyàṃ sanishṇata ṣravasyántaḥ sanishṇata || 5 ||

उतो नो अस्या उषसो जुषेत ह्यर्कस्य बोधि हविषो हवीमभिः स्वर्षाता हवीमभिः ।
यदिन्द्र हन्तवे मृधो वृषा वज्रिञ्चिकेतसि ।
आ मे अस्य वेधसो नवीयसो मन्म श्रुधि नवीयसः ॥६॥
त्वं तमिन्द्र वावृधानो अस्मयुरमित्रयन्तं तुविजात मर्त्यं वज्रेण शूर मर्त्यम् ।
जहि यो नो अघायति शृणुष्व सुश्रवस्तमः ।
रिष्टं न यामन्नप भूतु दुर्मतिर्विश्वाप भूतु दुर्मतिः ॥७॥

utó no asyā́ usháso jushéta hy àrkásya bodhi havísho hávīmabhiḥ svàrshātā hávīmabhiḥ | yád indra hántave mṛ́dho vṛ́sha vajriñ cíketasi | ā́ me asyá vedháso návīyaso mánma ṣrudhi návīyasaḥ || 6 || tváṃ tám indra vāvṛidhānó asmayúr amitrayántaṃ tuvijāta mártyaṃ vájreṇa ṣūra mártyam | jahí yó no aghāyáti ṣṛiṇushvá suṣrávastamaḥ | rishṭáṃ ná yā́mann ápa bhūtu durmatír víṣvā́pa bhūtu durmatíḥ || 7 ||

Our forefathers have known your prowess, by which, O Lord, you destroy the perennial strongholds of the evil forces; you destroy them, humiliating their defenders. You chastise, Lord of strength, the mortal who does not perform noble acts; you deprive them of the blessings of the earth and waters; you take away these gifts from them. 4

O sovereign Lord, showerer of blessings, whereby, in your love and affection, you defend your worshippers. and whereby you defend those who are solicitous of your favour and desirous of your friendship, thereby they proclaim your valour on all sides. From you they obtain many many enjoyments. They receive and distribute wealth among themselves. 5

May the Lord be present at this our morning rite; may He be apprised of the oblation offered with due observances for the sake of obtaining divine bliss. And since, O dispenser of the punitive justice and showerer of benefits, you keep awake to destroy the malevolent, therefore, listen to the praises of a person like me, intelligent, though a novice; hear it from me who is still a novice. 6

O sovereign Lord, endowed with extreme strength, being exalted by our praises and being well-disposed towards us, enlighten the man who is sinful and unfriendly to us; punish each and every sinful man with your punitive justice. As you are quick to hear, listen to our prayer. Let every ill-intent, like a broken piece, be counteracted. Let ill-intent be counteracted. 7

(१३२) द्वात्रिंशदुत्तरशततमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य दैवोदासिः परुच्छेप ऋषिः । (१-५, ६) प्रथमादिपञ्चर्चां षष्ठ्या उत्तरार्धस्य च इन्द्रः (६) षष्ठ्याः पूर्वार्धस्य चेन्द्रापर्वतौ देवते । अत्यष्टिश्छन्दः ॥

त्वया वयं मघवन्पूर्व्ये धन इन्द्रत्वोताः सासह्याम पृतन्यतो वनुयाम वनुष्यतः ।
नेदिष्ठे अस्मिन्नहन्यधि वोचा नु सुन्वते ।
अस्मिन्यज्ञे वि चयेमा भरे कृतं वाजयन्तो भरे कृतम् ॥१॥
स्वर्जेषे भर आप्रस्य वक्मन्युषर्बुधः स्वस्मिन्नञ्जसि क्राणस्य स्वस्मिन्नञ्जसि ।
अहन्निन्द्रो यथा विदे शीर्ष्णाशीर्ष्णोपवाच्यः ।
अस्मत्रा ते सध्र्यक्सन्तु रातयो भद्रा भद्रस्य रातयः ॥२॥

132.

Tváyā vayám maghavan pū́rvye dhána índratvotāḥ sāsahyā́ma pṛitanyató vanuyā́ma vanushyatáḥ | nédishṭhe asmínn áhany ádhi vocā nú sunvaté | asmín yajñé ví cayemā bháre kṛitám vājayánto bháre kṛitám || 1 || svarjeshé bhára āprásya vákmany usharbúdhaḥ svásminn áñjasi krāṇásya svásminn áñjasi | áhann índro yáthā vidé śīrshṇā́-śīrshṇopavā́cyaḥ | asmatrā́ te sadhryàk santu rātáyo bhadrā́ bhadrásya rātáyaḥ || 2 ||

तत्तु प्रयः प्रत्नथा ते शुशुक्वनं यस्मिन्यज्ञे वारमकृण्वत क्षयमृतस्य वारसि क्षयम् ।
वि तद्वोचेरध द्वितान्तः पश्यन्ति रश्मिभिः ।
स घा विदे अन्विन्द्रो गवेषणो बन्धुक्षिद्भ्यो गवेषणः ॥3॥

tát tú práyaḥ pratnáthā te śuśukvánaṃ yásmin yajñé vā́ram ákṛiṇvata ksháyam ṛitásya vā́r asi ksháyam | ví tád vocer ádha dvitā́ntáḥ paśyanti raśmíbhiḥ | sá ghā vide ánv índro gavéshaṇo bandhukshídbhyo gavéshaṇaḥ || 3 ||

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O bounteous Lord, possessed of opulence, through your bounty as before and protected by you, may we overcome those who are arrayed in hostile acts against us. May we anticipate our assailants. When the auspicious day of sacred worship is near, may you be pleased to speak encouragingly to the presenter of the libation; may we choose you as the best performer and our chief in this sacred work. And may we increase our strength and adopt you as our leader in this battle, our leader in the battle. 1

In this combat which secures divine bliss, the Lord destroys the obstructing adversaries of that virtuous man who wakes at dawn and who is truthful in his dealings and who.celebrates his pious rites. Therefore, the Lord is worth to be adored by each man with humility and with head bowed. May your treasures, O Lord, come to us. May your benevolent gifts be auspicious to us. 2

O Lord, wherever an excellent altar has been constructed for the fire-ceremonial, there indeed the splendid gifts are dedicated to you as ever. Only you can guide us on the path of truth. May you declare it thus; men may thence behold you in the intermediate bright firmament by means of the rays of the sun. O Lord, you alone are the dispenser of truth and knowledge. You alone reveal the truth to such worshippers as live with you like your brother. 3

नू इत्था ते पूर्वथा च प्रवाच्यं यदङ्गिरोभ्योऽवृणोरप व्रजमिन्द्र शिक्षन्नप व्रजम् ।
ऐभ्यः समान्या दिशास्मभ्यं जेषि योत्सि च ।
सुन्वद्भ्यो रन्धया कं चिदव्रतं हृणायन्तं चिदव्रतम् ॥४॥
सं यज्जनान्क्रतुभिः शूर ईक्षयद्धने हिते तरुषन्त श्रवस्यवः प्र यक्षन्त श्रवस्यवः ।
तस्मा आयुः प्रजावदिद्बाधे अर्चन्त्योजसा ।
इन्द्र ओक्यं दिधिषन्त धीतयो देवाँ अच्छा न धीतयः ॥५॥

nū́ itthā́ te pūrváthā ca pravā́cyaṃ yád áṅgirobhyó 'vṛiṇor ápa vrajám índra śíkshann ápa vrajám | aíbhyaḥ samānyā́ diśā́smábhyaṃ jeshi yótsi ca | sunvádbhyo randhayā káṃ cid avratáṃ hṛiṇāyántaṃ cid avratám || 4 || sáṃ yáj jánān krátubhiḥ śū́ra īksháyad dháne hité tarushanta śravasyávaḥ prá yakshanta śravasyávaḥ | tásmā ā́yuḥ prajā́vad íd bā́dhe arcanty ójasā | índra okyàṃ didhishanta dhītáyo devā́ñ áchā ná dhītáyaḥ || 5 ||

युवं तमिन्द्रापर्वता पुरोयुधा यो नः पृतन्यादप तंतमिद्धतं वज्रेण तंतमिद्धतम् ।
दूरे चत्ताय च्छन्त्सद्गहनं यदिनक्षत् ।
अस्माकं शत्रून्परि शूर विश्वतो दर्मा दर्षीष्ट विश्वतः ॥६॥

yuvám tám indrāparvatā puroyúdhā yó naḥ pṛitanyā́d ápa táṃ-tam íd dhataṃ vájreṇa táṃ-tam íd dhatam | dūré cattā́ya chantsad gáhanaṃ yád ínakshat | asmā́kaṃ śátrūn pári śūra viśváto darmā́ darshīshṭa viśvátaḥ || 6 ||

Your exploits, O Lord, are worthy to be glorified; now, verily, as always in the former times, when you break open the gate of knowledge for the sake of dedicated devotees, restoring to them their lost wisdom. Conquer for us, fight for us, as you always do for them; on behalf of those who present libations; may you subdue the faithless ones who offer no worship and rise against you. 4

When the brave Lord rightly judges men by their deeds, then in the struggle for sustenance they are enabled to acquire wealth and wisdom, to overcome their foes. They, desirous of fame, worship Him diligently. Then, accompanied by their children, they offer gifts and praises to Him, so that by their own strength they may overcome their foes. These pious and intelligent worshippers enjoy the divine bliss as if they dwell in the intimacy of the Lord Himself. 5

The Lord supreme and His strong powers, steady like mountains, are foremost in battles. They slay everyone who is arrayed against us; slay every such adversary with their strong will. The punitive justice pursues the adversary, however far, and brings about his destruction, even at the hiding-place to which he may have fled. O brave Lord, crush our enemies, and rend them asunder. 6

(१३३) त्रयस्त्रिंशदुत्तरशततमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य दैवोदासिः परुच्छेप ऋषिः । इन्द्रो देवता । (१) प्रथमर्चस्त्रिष्टुप्, (२-४) द्वितीयादितृचस्यानुष्टुप्, (५) पञ्चम्या गायत्री, (६) षष्ठ्या धृतिः, (७) सप्तम्याश्चात्यष्टिश्छन्दांसि ॥

उभे पुनामि रोदसी ऋतेन द्रुहो दहामि सं महीरनिन्द्राः ।
अभिव्लग्य यत्र हता अमित्रा वैलस्थानं परि तृळ्हा अशेरन् ॥१॥
अभिव्लग्या चिदद्रिवः शीर्षा यातुमतीनाम् ।
छिन्धि वटूरिणा पदा महावटूरिणा पदा ॥२॥
अवासां मघवञ्जहि शर्धो यातुमतीनाम् ।
वैलस्थानके अर्मके महावैलस्थे अर्मके ॥३॥

133.

Ubhé punāmi ródasī ṛiténa drúho dahāmi sám mahír anindrāḥ | abhivlágya yátra hatá amítrā vailasthānám pári tṛiḷhá áṣeran || 1 || abhivlágyā cid adrivaḥ ṣīrshá yātumátīnām | chindhí vaṭūríṇā padá mahávaṭūriṇā padá || 2 || ávāsām maghavañ jahi ṣárdho yātumátīnām | vailasthānaké armaké mahávailasthe armaké || 3 ||

यासां तिस्रः पञ्चाशतोऽभिव्लङ्गैरपावपः ।
तत्सु ते मनायति तकत्सु ते मनायति ॥४॥
पिशङ्गभृष्टिमम्भृणं पिशाचिमिन्द्र सं मृण । सर्वं रक्षो नि बर्हय ॥५॥

yásāṃ tisráḥ pañcā-ṣáto 'bhivlañgaír apávapaḥ | tát sú te manāyati takát sú te manāyati || 4 || piṣáñgabhṛishṭim ambhṛiṇám piṣácim indra sám mṛiṇa | sárvaṃ ráksho ní barhaya || 5 ||

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By sacred deeds I purify both heaven and earth. I burn down the wide realms of the land, the people of which do not repose faith in the resplendent Lord and who are wicked. Wherever the enemies have gathered they have been killed,—utterly destroyed; they sleep in a deep pit. 1

O wielder of punitive justice, having trampled on the heads of the malignant hosts, crush them with your wide-spreading foot,—with your vast widespreading foot. 2

Annihilate, O bounteous Lord, the troop of these wicked and malignant men; hurl them into the vile pit,—the vast and vile pit. 3

O Lord, you have destroyed such hosts by your assaults three times fifty (i.e. countless). This is a deed that is much praised by your devotees,—much praised by your devotees. 4

Strike down, O Lord, the yellow and the tawny-coloured, the frightfully yelling wicked; annihilate all the wretched men. 5

अवर्मह इन्द्र दादृहि श्रुधी नः शुशोच हि द्यौः क्षा न भीषाँ अद्रिवो घृणान्न भीषाँ अद्रिवः ।
शुष्मिन्तमो हि शुष्मिभिर्वधैरुग्रेभिरीयसे ।
अपूरुषघ्नो अप्रतीत शूर सत्वभिस्त्रिसप्तैः शूर सत्वभिः ॥६॥
वनोति हि सुन्वन्क्षयं परीणसः सुन्वानो हि ष्मा यजत्यव द्विषो देवानामव द्विषः ।
सुन्वान इत्सिषासति सहस्रा वाज्यवृतः ।
सुन्वानायेन्द्रो ददात्याभुवं रयिं ददात्याभुवम् ॥७॥

avár mahá indra dādṛihí srudhí naḥ suṣóca hí dyaúḥ kshā́ ná bhīshā́ñ adrivo ghṛiṇā́n ná bhīshā́ñ adrivaḥ | sushmíntamo hí sushmíbhir vadhaír ugrébhir íyase | ápūrushaghno apratīta ṣūra sátvabhis trisaptaíḥ ṣūra sátvabhiḥ || 6 || vanóti hí sunván ksháyam párīṇasaḥ sunvānó hí shmā yájaty áva dvísho devā́nām áva dvíshaḥ | sunvāná ít sishāsati sahásrā vājy ávṛitaḥ | sunvānā́yéndro dadāty ābhúvaṃ rayíṃ dadāty ābhúvam || 7 ||

(१३४) चतुस्त्रिंशदुत्तरशततमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य दैवोदासिः परुच्छेप ऋषिः । वायुर्देवता । (१-५) प्रथमादिपञ्चर्चामत्यष्टिः, (६) षष्ठ्याश्चाष्टिश्छन्दसी ॥

आ त्वा जुवो रारहाणा अभि प्रयो वायो वहन्त्विह पूर्वपीतये सोमस्य पूर्वपीतये ।
ऊर्ध्वा ते अनु सूनृता मनस्तिष्ठतु जानती ।
नियुत्वता रथेना याहि दावने वायो मखस्य दावने ॥१॥

134.

Ā́ tvā júvo rārahāṇā́ abhí práyo vā́yo váhantv ihá pūrvápītaye sómasya pūrvápītaye | ūrdhvā́ te ánu sūnṛítā mánas tishṭhatu jānatí | niyútvatā ráthenā́ yāhi dāváne vā́yo makhásya dāváne || 1 ||

Cut down, O Lord supreme, the cruel and the wickeds. Here are our supplications. Verily (tormented by them) the heaven is in sorrow like the earth through terror. O wielder of punitive justice, the world is unhappy, as if caught in the flames of fire. Being most powerful, we request you to assail our adversaries with strong weapons and terrible blows, but kindly see that no injury is caused to your men. May you march forward, O invincible Lord, attended by the braves,—groups of three times seven braves. 6

Offering libations, the worshipper obtains a safe abode through his noble deeds and overpowers his manifold foes. He destroys the enemies of the divines, abounding with food, and, unsubdued by adversaries, he hopes to win infinite riches. To the devotee, who offers libations, the Lord grants bounteous wealth,—gives bounteous wealth. 7

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May your swift and fast divine waves, bring you hither, the vital Lord, so that you may be the first to accept the sentiments of devotion. May our discriminating and sincere praises rise high to your standards. May you come with your aura of vitality for the devotional prayers presented to you; come, O vital Lord, to grant us the objects of our worship. 1

मन्दन्तु त्वा मन्दिनो वायविन्दवोऽस्मत्क्राणासः सुकृता अभिद्यवो गोभिः क्राणा अभिद्यवः ।
यद्ध क्राणा इरध्यै दक्षं सचन्त ऊतयः ।
सध्रीचीना नियुतो दावने धिय उप ब्रुवत ईं धियः ॥२॥
वायुर्युङ्क्ते रोहिता वायुररुणा वायू रथे अजिरा धुरि वोळ्हवे वहिष्ठा धुरि वोळ्हवे ।
प्र बोधया पुरंन्धिं जार आ ससतीमिव ।
प्र चक्षय रोदसी वासयोषसः श्रवसे वासयोषसः ॥३॥

mándantu tvā mandíno vāyav índavo 'smát krāṇā́saḥ súkṛitā abhídyavo góbhiḥ krāṇā́ abhídyavaḥ | yád dha krāṇā́ irádhyai dáksham sácanta ūtáyaḥ | sadhrīcīnā́ niyúto dāvánc dhíya úpa bruvata īṃ dhíyaḥ || 2 || vāyúr yuñkte róhitā vāyúr aruṇā́ vāyū́ ráthe ajirā́ dhurí vóḷhave váhishṭhā dhurí vóḷhave | prá bodhayā púraṃdhiṃ jārá ā́ sasatī́m iva | prá cakshaya ródasī vāsayoshásaḥ ṣrávase vāsayoshásaḥ || 3 ||

तुभ्यमुषासः शुचयः परावति भद्रा वस्त्रा तन्वते दंसु रश्मिषु चित्रा नव्येषु रश्मिषु ।
तुभ्यं धेनुः सबर्दुघा विश्वा वसूनि दोहते ।
अजनयो मरुतो वक्षणाभ्यो दिव आ वक्षणाभ्यः ॥४॥

túbhyam ushā́saḥ ṣúcayaḥ parāváti bhadrā́ vástrā tanvate dáṃsu raṣmíshu citrā́ návyeshu raṣmíshu | túbhyaṃ dhenúḥ sabardúghā víṣvā vásūni dohate | ájanayo marúto vakshánābhyo divá ā́ vakshánābhyaḥ || 4 ||

May our devotional loving sentiments of prayer, which are well-rendered, opportune and flowing out of our hearts in due season, be pleasing to you. May your divine waves bring you here, in this sacrificial hall, to accept our offerings. All pious and active worshippers praise you in this congregation with a view to obtaining your blessings. 2

The vital Lord yokes to his chariot of the aura of vitality his two unwearied cosmic red and purple breaths (incoming and outgoing), to bear the burden; for they are able to bear it. O vital Lord, arouse the intelligent sacrificer, as a gallant awakens his sleeping mistress; and light up heaven and earth; and light up the dawn, verily, the dawn to obtain prosperity. 3

For you, the brilliant dawns, rising from afar, spread their wide auspicious raimant in inviting rays,—the variegated and glorious rays; and for you, the eternal ambrosia-yielding cow grants all kinds of treasure. And you fetch water in the firmament from the rivers for the purpose of showering rain,—for the purpose of replenishing the rivers. 4

तुभ्यं॑ शु॒क्रास॒: शुच॑यस्तुर॒ण्यवो॒ मदे॑षू॒ग्रा इ॑षणन्त भु॒र्वण्य॒पामि॑षन्त भु॒र्वणि॑ ।
त्वां त्सा॒री दस॑मानो॒ भग॑मीट्टे तक्व॒वीये॑ ।
त्वं विश्व॑स्मा॒द्भुव॑नात्पासि॒ धर्म॑णासु॒र्या॑त्पासि॒ धर्म॑णा ॥५॥
त्वं नो॑ वायवेषा॒मपू॑र्व्य॒: सोमा॑नां प्र॒थम॑: पी॒तिम॑र्हसि सु॒तानां॑ पी॒तिम॑र्हसि ।
उ॒तो वि॒हुत्म॑तीनां वि॒शां व॑व॒र्जुषी॑णाम् ।
विश्वा॒ इत्ते॑ धे॒नवो॑ दुह्र आ॒शिरं॑ घृ॒तं दु॑ह्रत आ॒शिर॑म् ॥६॥

túbhyam ṣukrā́saḥ ṣúcayas turaṇyávo mā́deshūgrā́ ishaṇanta bhurváṇy apā́m ishanta bhurváṇi | tvā́ṃ tsārī́ dásamāno bhágam īṭṭe takvavī́ye | tvā́ṃ víṣvasmād bhúvanāt pāsi dhármaṇāsuryā̀t pāsi dhármaṇā || 5 || tvā́ṃ no vāyav eshām ápūrvyaḥ sómānām prathamáḥ pītím arhasi sutā́nām pītím arhasi | utó vihútmatīnāṃ viṣā́ṃ vavarjúshīṇām | víṣvā ít te dhenávo duhra āṣíram ghṛitā́ṃ duhrata āṣíram || 6 ||

(१३५) पञ्चत्रिंशदुत्तरशततमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य दैवोदासिः परुच्छेप ऋषिः । (१-३, ९) प्रथमादितृचस्य नवम्याश्च वायुः, (४-८) चतुर्थ्यादिपञ्चानाञ्चेन्द्रवायू देवताः । (१-६, ९) प्रथमादिषण्णां नवम्याश्चात्यष्टिः, (७-८) सप्तम्यष्टम्योश्चाष्टिश्छन्दसी ॥

॥२४॥ स्ती॒र्णं ब॒र्हिरुप॑ नो याहि वी॒तये॑ स॒हस्रे॑ण नि॒युता॑ नियुत्वते श॒तिनी॑भिर्नियुत्वते ।
तुभ्यं॒ हि पू॒र्वपी॑तये दे॒वा दे॒वाय॑ येमि॒रे ।
प्र ते॑ सु॒तासो॒ मधु॑मन्तो अस्थिर॒न्मदा॑य॒ क्रत्वे॑ अस्थिरन् ॥१॥

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Stīrṇám barhír úpa no yāhi vītáye sahásreṇa niyútā niyutvate ṣatínībhir niyutvate | túbhyaṃ hí pūrvápītaye devā́ devā́ya yemiré | prá te sutā́so mádhumanto asthiran mádāya krátve asthiran || 1 ||

O vital Lord, the charming, loving and quick-flowing sentiments of devotion are addressed to you for your invocation, and they crave for your gracious blessings. Also, O vital Lord, even the timid and anxious worshipper praises you, for you are auspicious and capable of driving away misfortunes and miseries, and thus of defending us against calamities. And, as the reward of our righteousness, may you protect us from the fear of evil,—verily as the reward of our righteousness. 5

O vital Lord, preceded by none, you are entitled to be the first in accepting our libations; you are entitled to be invoked by our devotional prayers. May you accept oblations from the sinless and virtuous, and may you, like cattle, yield milk with cream for us,—milk and butter for us. 6

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May you please be manifested in our hearts, O vital Lord; come with your thousands of waves of spirituality in response to our calls,—come with your hundreds of waves of spirituality. The learned people look to you as their reverential divine. You alone are entitled to worship and prayers. Sweet and loving expressions are being offered to to you for your invocation,—are offered here to receive from you your grace. 1

तुभ्यायं सोमः परिपूतो अद्रिभिः स्पार्हा वसानः परि कोशमर्षति शुक्रा वसानो अर्षति ।
तवायं भाग आयुषु सोमो देवेषु हूयते ।
वह वायो नियुतो याह्यस्मयुर्जुषाणो याह्यस्मयुः ॥२॥
आ नो नियुद्भिः शतिनीभिरध्वरं सहस्रिणीभिरुप याहि वीतये वायो हव्यानि वीतये ।
तवायं भाग ऋत्वियः सरश्मिः सूर्ये सचा ।
अध्वर्युभिर्भरमाणा अयंसत वायो शुक्रा अयंसत ॥३॥

túbhyāyáṃ sómaḥ páripūto ádribhi spārhā́ vásānaḥ pári kóṣam arshati ṣukrā́ vásāno arshati | távāyám bhāgá āyúshu sómo devéshu hūyate | váha vāyo niyúto yāhy asmayúr jushāṇó yāhy asmayúḥ || 2 || ā́ no niyúdbhiḥ ṣatínībhir adhvaráṃ sahasríṇībhir úpa yāhi vītáye vā́yo havyā́ni vītáye | távāyám bhāgá ṛitvíyaḥ sáraṣmiḥ sū́rye sácā | adhvaryúbhir bháramāṇā ayaṅsata vā́yo ṣukrā́ ayaṅsata || 3 ||

आ वां रथो नियुत्वान्वक्षदवसेऽभि प्रयांसि सुधितानि वीतये वायो हव्यानि वीतये ।
पिबतं मध्वो अन्धसः पूर्वपेयं हि वां हितम् ।
वायवा चन्द्रेण राधसा गतमिन्द्रश्च राधसा गतम् ॥४॥

ā́ vāṃ rátho niyútvān vakshad ávase 'bhí práyāṅsi súdhitāni vītáye vā́yo havyā́ni vītáye | píbatam mádhvo ándhasaḥ pūrvapéyaṃ hí vāṃ hitám | vā́yav ā́ candréṇa rā́dhasā́ gatam índraṣ ca rā́dhasā́ gatam || 4 ||

O vital Lord, we are offering you the sweet devotional prayers just as the sweetened herbal extract is prepared by pressing the plant between stones, filtered through cloth and received in a receptacle. Like that pure and brilliant elixir, our praises are being offered to you as your portion. You are the first to be invoked and none else amongst the learned. O vital Lord, may the waves of spirituality come to us from you; depart gratified,—depart well-disposed towards us. 2

Come with hundreds and thousands of your waves of spirituality to our place of worship to partake of the sacrificial invocations; Come, O vital Lord, to accept the oblations You alone are entitled to this portion and it is suitable for the seasons. The devotional prayers are brilliant like the elixir that becomes radiant when exposed to the sun. These prayers have been tuned and sung by the priests and are full of vitality. 3

Let the aurora of glory and vitality be drawn by the beams and waves of spirituality. They manifest to us the resplendent Lord who is also the Lord of vitality at the place of worship, for our preservation, and to partake of the consecrated viands and to partake of the oblations, and accept our sweet and melodious prayers. O vital Lord, come to us with joy-bestowing wealth; and, O resplendent Lord, come with your blessings of prosperity. 4

आ वां धियो ववृत्युरध्वराँ उपेममिन्दुं मर्मृजन्त वाजिनमाशुमत्यं न वाजिनम् ।
तेषां पिबतमस्मयू आ नो गन्तमिहोत्या ।
इन्द्रवायू सुतानामद्रिभिर्युवं मदाय वाजदा युवम् ॥५॥

á vām dhíyo vavrityur adhvarā́ṅ úpemám índum marmrijanta vājínam āṣúm átyam ná vājínam | téshām pibatam asmayū́ á no gantam ihótyá | índravāyū sutā́nām ádribhir yuvám mádāya vājadā yuvám || 5 ||

¹³⁵ इमे वां सोमा अप्स्वा सुता इहाध्वर्युभिर्भरमाणा अयंसत वायो शुक्रा अयंसत ।
एते वामभ्यसृक्षत तिरः पवित्रमाशवः ।
युवायवोऽति रोमाण्यव्यया सोमासो अत्यव्यया ॥६॥
अति वायो ससतो याहि शश्वतो यत्र ग्रावा वदति तत्र गच्छतं गृहमिन्द्रश्च गच्छतम् ।
वि सूनृता ददृशे रीयते घृतमा पूर्णया नियुता याथो अध्वरमिन्द्रश्च याथो अध्वरम् ॥७॥
अत्राह तद्वहेथे मध्व आहुतिं यमश्वत्थमुपतिष्ठन्त जायवोऽस्मे ते सन्तु जायवः ।
साकं गावः सुवते पच्यते यवो न ते वाय उप दस्यन्ति धेनवो नाप दस्यन्ति धेनवः ॥८॥

imé vām sómā apsv á sutá ihádhvaryúbhir bháramāṇā ayaṅsata vā́yo ṣukrá ayaṅsata | eté vām abhy àsrikshata tiráḥ pavítram āṣávaḥ | yuvāyávó 'ti rómāṇy avyáyā sómāso áty avyáyā || 6 || áti vāyo sasató yāhi ṣáṣvato yátra grávā vádati tátra gachatam griháṁ índraṣ ca gachatam | ví sūnrítā dádriṣe ríyate ghritám á pūrṇáyā niyútā yātho adhvarám índraṣ ca yātho adhvarám || 7 || atrā́ha tád vahethe mádhva ā́hutim yám aṣvatthám upatíshṭhanta jāyávo 'smé té santu jāyávaḥ | sākám gā́vaḥ súvate pácyate yávo ná te vāya úpa dasyanti dhenávo nápa dasyanti dhenávaḥ || 8 ||

The pious acts of prayers offered to you have given increased efficacy to our selfless acts. For you the singer has tuned these songs just as the herbal extract is pressed out through a strainer or just as the grooms rub down the quick-running horses. May you accept our invocation and come hither, well-disposed towards us, for our protection. May you accept our devotional prayer which is so well offered as if the juices from plants are pressed out by stones. O God, you as resplendent self and vital Lord are the giver of food to us. 5

O resplendent and vital Lord, these sweet expressions of devotional prayers sung by the priests are all addressed to you possessing the qualities of radiance and vitality; pure prayers are meant for both of you, O resplendent vital Lord, these prayers have come out of our hearts just as herbal juices filtered out through an oblique strainer. They are meant to invoke both of your aspects : the resplendent and the vital. Prayers come out of our hearts just as plant juices come through wooly fleece,—the inexhaustible expressions of devotions. 6

O vital Lord, may you pass in the close proximity of the many sleeping worshippers and go to the house where the devotees are tuning their prayers. O resplendent Lord, go to that dwelling, go where the word of eternal truth is being heard; and where butter flows; go, O Lord, with radiance and the waves of spirituality,—O Lord, go to the place of worship. 7

Then, bring the libations of the sweet juice to the place of worship where the triumphant priests stand round the rock-born plant. May they ever be victorious for us. For you together the cows yield their milk; the offering of barley is cooked. And may your cows never grow weak; never may the cattle be carried off by thieves. 8

इमे ये ते सु वायो बाह्वोजसोऽन्तर्नदी ते पतयन्त्युक्षणो महि व्राधन्त उक्षणः ।
धन्वञ्चिद्ये अनाशवो जीराश्चिदगिरौकसः ।
सूर्यस्येव रश्मयो दुर्नियन्तवो हस्तयोर्दुर्नियन्तवः ॥९॥

imé yé te sú vāyo bāhvòjaso 'ntár nadí te patáyanty ukshńo máhi vrādhanta ukshánaḥ | dhánvañ cid yé anāṣávo jīráṣ cid ágiraukasaḥ | sū́ryasyeva raṣmáyo durniyántavo hástayor durniyántavaḥ || 9 ||

(१३६) षट्त्रिंशदुत्तरशततमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्य दैवोदासिः परुच्छेप ऋषिः । (१-५) प्रथमादिपञ्चर्चां मित्रावरुणौ, (६-७) षष्ठीसप्तम्योश्च लिङ्गोक्ता देवताः । (१-६) प्रथमादिषडृचामत्यष्टिः, (७) सप्तम्याश्च त्रिष्टुप् छन्दसी ॥

॥२६॥ प्र सु ज्येष्ठं निचिराभ्यां बृहन्नमो हव्यं मतिं भरता मृळयद्भ्यां स्वादिष्ठं मृळयद्भ्याम् ।
ता सम्राजा घृतासुती यज्ञेयज्ञ उपस्तुता ।
अथैनोः क्षत्रं न कुतश्चनाधृषे देवत्वं नू चिदाधृषे ॥१॥
अदर्शि गातुरुरवे वरीयसी पन्था ऋतस्य समयंस्त रश्मिभिश्चक्षुर्भगस्य रश्मिभिः ।
द्युक्षं मित्रस्य सादनमर्यम्णो वरुणस्य च ।
अथा दधाते बृहदुक्थ्यं वयं उपस्तुत्यं बृहद्वयः ॥२॥

136.

Prá sú jyéshṭhaṃ nicirā́bhyām bṛihán námo havyám matím bharatā mṛiḷayádbhyāṃ svā́dishṭhaṃ mṛiḷayádbhyām | tā́ samrā́jā ghṛitā́sutī yajñé-yajña úpastutā | áthainoḥ kshatrám ná kútaṣ canā́dhṛishe devatvám nū́ cid ādhṛíshe || 1 || ádarṣi gātúr uráve várīyasī pánthā ṛitásya sám ayaṅsta raṣmíbhiṣ cákshur bhágasya raṣmíbhiḥ | dyukshám mitrásya sádanam aryamṇó váruṇasya ca | áthā dadhāte bṛihád ukthyàṃ váya upastútyam bṛihád váyaḥ || 2 ||

These your horses, who are strong of limb, youthful and full of vigour, bear you through the space between heaven and earth. They are growing in bulk and strong like oxen; they are not lost in the firmament, but hold on their speed, unretarded by reviling; difficult are they to be arrested as the beams of the sun,—difficult are they to be arrested by force. 9

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May we offer most excellent and ample admiration and reverential regards to the two suns of summer and winter, while they occupy the two stations; the suns who have existed eternally and who confer happiness to the people of this earth. The suns in these two positions deserve most coveted approbations. These are both imperial suns. We sing the praises in devotional hymns and we glorify the summer sun and the winter sun at both these places on every sacred occasion. Hence the might of these is not in any way opposed, nor their divinity is resisted. 1

The most excellent dawn is proceeding to participate in the sacred cosmic ritual. The path of the revolving sun has been lighted up as if by the rays of the dawn. The eyes of people on the earth have been opened by the rays of the sun. The brilliant mansion of the sun, known as supra-life (during summer), the time-ordainer (during autumn) and the superb (during winter), has been lighted up by dawn's rays. And, therefore, may the sun accept the praiseworthy and copious adoration,—the praiseworthy and copious adoration. 2

ज्योतिष्मतीमदितिं धारयत्क्षितिं स्वर्वतीमा सचेते दिवेदिवे जागृवांसा दिवेदिवे ।
ज्योतिष्मत्क्षत्रमाशाते आदित्या दानुनस्पती ।
मित्रस्तयोर्वरुणो यातयज्जनोऽर्यमा यातयज्जनः ॥३॥
अयं मित्राय वरुणाय शंतमः सोमो भूत्ववपानेष्वाभगो देवो देवेष्वाभगः ।
तं देवासो जुषेरत विश्वे अद्य सजोषसः ।
तथा राजाना करथो यदीमह ऋतावाना यदीमहे ॥४॥

jyótishmatīm áditiṃ dhārayátkshitiṃ svàrvatīm ā́ sacete divé-dive jāgṛivā́ṅsā divé-dive | jyótishmat kshatrám āṣāte ādityā́ dā́nunas pátī | mitrás táyor váruṇo yātayájjano 'ryamā́ yātayájjanaḥ || 3 || ayám mitrā́ya váruṇāya ṣáṃtamaḥ sómo bhūtv avapā́neshv ā́bhago devó devéshv ā́bhagaḥ | tám devā́so jusherata víṣve adyá sajóshasaḥ | táthā rājānā karatho yád ímaha ṛítāvānā yád ímahe || 4 ||

यो मित्राय वरुणायाविधज्जनोऽनर्वाणं तं परि पातो अंहसो दाश्वांसं मर्तमंहसः ।
तमर्यमाभि रक्षत्यृजूयन्तमनु व्रतम् ।
उक्थैर्य एनोः परिभूषति व्रतं स्तोमैराभूषति व्रतम् ॥५॥
नमो दिवे बृहते रोदसीभ्यां मित्राय वोचं वरुणाय मीळ्हुषे सुमृळीकाय मीळ्हुषे ।
इन्द्रमग्निमुप स्तुहि द्युक्षमर्यमणं भगम् ।
ज्योग्जीवन्तः प्रजया सचेमहि सोमस्योती सचेमहि ॥६॥

yó mitrā́ya.váruṇāyā́vidhaj jáno 'narvā́ṇaṃ tám pári pāto áṅhaso dāṣvā́ṅsam mártam áṅhasaḥ | tám aryamā́bhí rakshaty ṛijūyántam ánu vratám | ukthaír yá enoḥ paribhū́shati vratáṃ stómair ābhū́shati vratám || 5 || námo divé bṛihaté ródasībhyām mitrā́ya vocaṃ váruṇāya mīḷhúshe sumṛiḷīkā́ya mīḷhúshe | índram agním úpa stuhi dyukshám aryamáṇam bhágam | jyóg jívantaḥ prajáyā sacemahi sómasyotí sacemahi || 6 ||

The indivisible sun is full of luminosity and celestiality; it is the upholder of the people. You, O sun, come day by day,—you are worshipped day by day by those who wake up early in the morning. O summer sun and winter sun, both of you are the animators of the people on the right path. O time ordainer (the sun of the autumn season) you are the inspirer of men. 3

May these seasonal offerings be gratifying to the summer sun and the winter sun and may they be enjoyed by them as they accept it with due respect. This divine offering is fit to be enjoyed by the cosmic divine. May all the cosmic divines, enlightened, be united to enjoy it. Therefore, O royal divines, may our aspirations come to fulfilment. You, who are the sustainer of cosmic law,—may our aspirations be fulfilled. 4

Any-one, who offers adoration to the summer sun and the winter sun may be rendered free of evil thoughts. May the sun of autumns protect him from danger,—they save the worshipper from danger. The law-giver; pleased with his worship, protects him who also is dedicated to the winter and summer suns righteously. May you lead to prosperity him who toils in the rainy season also,—who toils and thus worships in the seasons of spring and autumn. 5

Let me proclaim veneration to the mighty sun, to heaven and earth, to the sun of summer and to the benevolent sun of winter, to the conferrer of happiness, the showerer of benefits. Let me glorify the resplendent sun to the superfire, to the brilliant time-ordainer and the effulgent, so that, enjoying long life, we may be blessed with progeny. May we be happy through the protecting virtues of medicinal herbs. 6

ऊती देवानां वयमिन्द्रवन्तो मंसीमहि स्वयशसो मरुद्भिः ।
अग्निर्मित्रो वरुणः शर्म यंसन्तदश्याम मघवानो वयं च ॥७॥

ūtí devā́nām va-
yám índravanto maṅsīmáhi sváyaṣaso marúdbhiḥ | agnír
mitró váruṇaḥ ṣárma yaṅsan tád aṣyāma maghávāno va-
yám̐ ca || 7 ||

(१३७) सप्तत्रिंशदुत्तरशततमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य दैवोदासिः परुच्छेप ऋषिः । मित्रावरुणौ देवते । अतिशक्वरी छन्दः ॥

॥१॥ सुषुमा यातमद्रिभिर्गोश्रीता मत्सरा इमे सोमासो मत्सरा इमे ।
आ राजाना दिविस्पृशास्मत्रा गन्तमुप नः ।
इमे वां मित्रावरुणा गवाशिरः सोमाः शुक्रा गवाशिरः ॥१॥
इम आ यातमिन्दवः सोमासो दध्याशिरः सुतासो दध्याशिरः ।
उत वामुषसो बुधि साकं सूर्यस्य रश्मिभिः ।
सुतो मित्राय वरुणाय पीतये चारुर्ऋताय पीतये ॥२॥
तां वां धेनुं न वासरीमंशुं दुहन्त्यद्रिभिः सोमं दुहन्त्यद्रिभिः ।
अस्मत्रा गन्तमुप नोऽर्वाञ्चा सोमपीतये ।
अयं वां मित्रावरुणा नृभिः सुतः सोम आ पीतये सुतः ॥३॥

137.

Sushumá yātam ádribhir góṣrītā matsarā́ imé sómāso matsarā́ imé | ā́ rājānā divispṛiṣā́smatrā́ gantam úpa naḥ | imé vām mitrāvaruṇā gávāṣiraḥ sómāḥ ṣukrā́ gávāṣiraḥ || 1 || imá ā́ yātam índavaḥ sómāso dádhyāṣiraḥ sutā́so dádhyāṣiraḥ | utá vām usháso budhí sākám̐ sū́ryasya raṣmíbhiḥ | sutó mitrā́ya váruṇāya pītáye cā́rur ṛitā́ya pītáye || 2 || tā́m̐ vām̐ dhenúm̐ ná vāsarím aṅṣúm̐ duhanty ádribhiḥ sómam̐ duhanty ádribhiḥ | asmatrā́ gantam úpa no 'rvā́ñcā sómapītaye | ayám̐ vām mitrāvaruṇā nṛíbhiḥ sutáḥ sóma ā́ pītáye sutáḥ || 3 ||

Worshipping the resplendent sun, and favoured by the vital principles, may we rely upon our strength and receive the protection of the divine cosmic powers, and may we be affluent through their bounty. May we enjoy the felicity which the super-fire, super-life and the super-sun are bestowing upon us. 7

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Come, O *supra-life* (summer sun) and Super Sun (winter sun) to our place of toil where we express the healing essence of herbs with stones. These essences mixed with milk are exhilarating. These elixirs are exhilarating. Come to us, O royal cosmic powers, dwellers in heaven and our guardians. These juices are mixed with milk for you, O source of light and bliss, they are brilliant and mixed with milk. 1

Come to partake of these dripping healing juices which are mixed with curds,—they are extracted and mixed with curds. They have been prepared just after the dawn at the appearance of the sun-rays. They are dedicated to the winter sun, as well as the summer sun for their acceptance,—the extracted juices are for the realization of the eternal and never-failing truth. 2

They milk for both of you the elixir by crushing the succulent creeper with stones like a productive milch-cow,–they milk the elixir by crushing with stones. Come to us as our protectors. Be present with us to drink the healing elixir. This has been effused, O the summer sun and winter sun, effused for your drinking. 3

(१३८) अष्टात्रिंशदुत्तरशततमं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य दैवोदासिः परुच्छेप ऋषिः। पूषा देवता। अत्यष्टिश्छन्दः॥

प्रप्र पूष्णस्तुविजातस्य शस्यते महित्वमस्य तवसो न तन्दते स्तोत्रमस्य न तन्दते।
अर्चामि सुम्नयन्नहमन्त्यूतिं मयोभुवम्।
विश्वस्य यो मन आयुयुवे मखो देव आयुयुवे मखः ॥१॥
प्र हि त्वा पूषन्नजिरं न यामनि स्तोमेभिः कृण्व ऋणवो यथा मृध उष्ट्रो न पीपरो मृधः।
हुवे यत्त्वा मयोभुवं देवं सख्याय मर्त्यः।
अस्माकमाङ्गूषान्द्युम्निनस्कृधि वाजेषु द्युम्निनस्कृधि ॥२॥

138.

Prá-pra pūshṇás tuvijātásya ṣasyate mahitvám asya taváso ná tandate stotrám asya ná tandate | árcāmi sumnayánn ahám ántyūtim mayobhúvam | víṣvasya yó mána āyuyuvé makhó devá āyuyuvé makháḥ || 1 || prá hí tvā pūshann ajirám ná yā́mani stómebhiḥ kriṇvá riṇávo yáthā mrídha úshṭro ná pīparo mrídhaḥ | huvé yát tvā mayobhúvam devám sakhyā́ya mártyaḥ | asmā́kam āṅgūshā́n dyumnínas kridhi vā́jeshu dyumnínas kridhi || 2 ||

यस्य ते पूषन्त्सख्ये विपन्यवः क्रत्वा चित्सन्तोऽवसा बुभुज्रिर इति क्रत्वा बुभुज्रिरे।
तामनु त्वा नवीयसीं नियुतं राय ईमहे।
अहेळमान उरुशंस सरी भव वाजेवाजे सरी भव ॥३॥

yásya ṭe pūshan sakhyé vipanyávaḥ krátvā cit sántó 'vasā bubhujrirá íti krátvā bubhujriré | tā́m ánu tvā návīyasīṃ niyútaṃ rāyá īmahe | áheḷamāna uruṣaṅsa sárī bhava vā́je-vāje sárī bhava || 3 ||

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Our Lord is the divine nourisher ; He is universally worshipped and His great strength is widely lauded. His greatness is never questioned ; His glory knows no bounds. Desirous of happiness, I adore Him, whose protection is always ready at hand and who is the giver of happiness. When devoutly worshipped, He helps in the performances of sacred works, helps to perform the sacred ceremonies. 1

I invoke you, O Lord, the divine nourisher, may your help come to us quick like a courser in a war, or like a camel across the desert. Therefore do I, a mortal, invoke you, the divine bestower of happiness, for your friendship. May you render our invocations productive,—may you render them inspiring at the time of battle. 2

O divine nourisher, those wise devotees who through your friendship enjoy countless riches, enjoy them due to your protection and their own hard labour,—mainly through their hard labour. Free from anger, and entitled to ample praises, may you be ever accessible to us, and may you be our leader in every encounter. 3

अस्या ऊ षु ण उप सातये भुवोऽहेळमानो ररिवाँ अजाश्व श्रवस्यतामजाश्व ।
ओ षु त्वा ववृतीमहि स्तोमेभिर्दस्म साधुभिः ।
नहि त्वा पूषन्नतिमन्य आघृणे न ते सख्यमपह्नुवे ॥४॥

asyā́ ū shú ṇa úpa sātáye bhuvó 'heḷamāno rarivā́ñ ajāṣva ṣravasyatā́m ajāṣva | ó shú tvā vavṛitīmahi stómebhir dasma sādhúbhiḥ | nahí tvā pūshann atimánya āghṛiṇe ná te sakhyám apahnuvé || 4 ||

(१३९) एकोनचत्वारिंशदुत्तरशततमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य दैवोदासिः परुच्छेप ऋषिः । (१,११) प्रथमर्च एकादश्याश्च विश्वे देवाः, (२) द्वितीयाया मित्रावरुणौ, (३-५) तृतीयादितृचस्याश्विनौ, (६) षष्ठ्या इन्द्रः, (७) सप्तम्या अग्निः, (८) अष्टम्या मरुतः, (९) नवम्या इन्द्राग्नी, (१०) दशम्याश्च बृहस्पतिर्देवताः । (१-४, ६-१०) प्रथमादिचतुर्ऋचां षष्ठ्यादिपञ्चानाञ्चात्यष्टिः, (५) पञ्चम्या बृहती, (११) एकादश्याश्च त्रिष्टुप् छन्दांसि ॥

अस्तु श्रौषट् पुरो अग्निं धिया दध आ नु तच्छर्धो दिव्यं वृणीमह इन्द्रवायू वृणीमहे ।
यद्ध क्राणा विवस्वति नाभा संदायि नव्यसी ।
अध प्र सू न उप यन्तु धीतयो देवाँ अच्छा न धीतयः ॥१॥
यद्ध त्यन्मित्रावरुणावृतादध्याददाथे अनृतं स्वेन मन्युना दक्षस्य स्वेन मन्युना ।
युवोरित्थाधि सद्मस्वपश्याम हिरण्ययम् ।
धीभिश्चन मनसा स्वेभिरक्षभिः सोमस्य स्वेभिरक्षभिः ॥२॥

139.

Ástu ṣraúshaṭ puró agním dhiyā́ dadha ā́ nú tác chárdho divyám vṛiṇīmaha indravāyū́ vṛiṇīmahe | yád dha krāṇā́ vivásvati nā́bhā saṃdā́yi návyasī | ádha prá sū́ na úpa yantu dhītáyo devā́ñ áchā ná dhītáyaḥ || 1 || yád dha tyán mitrāvaruṇāv ṛitā́d ádhy ādadā́the ánṛitaṃ svéna manyúnā dákshasya svéna manyúnā | yuvór itthā́dhi sádmasv ápaṣyāma hiraṇyáyam | dhībhíṣ caná mánasā svébhir akshábhiḥ sómasya svébhir akshábhiḥ || 2 ||

Free from anger, and liberal to us in giving gifts, may you be close to us, O fast moving divine nourisher, for the acceptance of our offerings. May you be near to those who solicit food, O fast mover. With pious hymns, we turn to you, O destroyer of enemies. O accepter of offerings, we never cease to think of you, and never disregard your friendship. 4

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May our prayers be heard. We meditate on the supreme adorable God and solicit the divine strength. We adore the resplendent and all-pervading God. Inasmuch as the brilliant noble works have been performed by us, so may our prayers be heard by the divine powers,—may our prayers reach the divine powers. 1

Inasmuch as, O supreme source of light and source of bliss, through your divine wisdom you discern everything that is false and everything that is true, and cause the valorous to govern with the aid of your own power, so may we realize in all the places of our worship your golden halo through our thinking, and through our vision and experience,—through our blissful vision. 2

युवां स्तोमेभिर्देवयन्तो अश्विनाश्रावयन्त इव श्लोकमायवो युवां हव्याभ्यायवः ।
युवोर्विश्वा अधि श्रियः पृक्षश्च विश्ववेदसा ।
प्रुषायन्ते वां पवयो हिरण्यये रथे दस्रा हिरण्यये ॥३॥
अचेति दस्रा व्यु नाकमृण्वथो युञ्जते वां रथयुजो दिविष्टिष्वध्वस्मानो दिविष्टिषु ।
अधि वां स्थाम वन्धुरे रथे दस्रा हिरण्यये ।
पथेव यन्तावनुशासता रजोऽञ्जसा शासता रजः ॥४॥
शचीभिर्नः शचीवसू दिवा नक्तं दशस्यतम् ।
मा वां रातिरुप दसत्कदा चनास्मद्रातिः कदा चन ॥५॥

yuvā́m stómebhir devayánto aṣvināṣrāváyanta iva ṣlókam āyávo yuvā́m havyā́bhy āyávaḥ | yuvór víṣvā ádhi ṣríyaḥ pṛíkshaṣ ca viṣvavedasā | prushāyánte vām paváyo hiraṇyáye ráthe dasrā hiraṇyáye ‖ 3 ‖ áceti dasrā vy ù nā́kam ṛiṇvatho yuñjáte vāṃ rathayújo díviṣhṭishv adhvasmā́no díviṣhṭishu | ádhi vāṃ sthā́ma vandhúre ráthe dasrā hiraṇyáye | pathéva yántāv anuṣā́satā rájó 'ñjasā ṣā́satā rájaḥ ‖ 4 ‖ ṣácībhir naḥ ṣacīvasū dívā náktaṃ daṣasyatam | mā́ vāṃ rātír úpa dasat kádā canā́smád rātíḥ kádā caná ‖ 5 ‖

वृषन्निन्द्र वृषपाणास इन्दव इमे सुता अद्रिषुतास उद्भिदस्तुभ्यं सुतास उद्भिदः ।
ते त्वा मन्दन्तु दावने महे चित्राय राधसे ।
गीर्भिर्गिर्वाहः स्तवमान आ गहि सुमृळीको न आ गहि ॥६॥

vṛíshann indra vṛishapā́ṇāsa índava imé sutā́ ádrishutāsa udbhídas túbhyaṃ sutā́sa udbhídaḥ | té tvā mandantu dāváne mahé citrā́ya rā́dhase | gīrbhír girvāha stávamāna ā́ gahi sumṛiḷīkó na ā́ gahi ‖ 6 ‖

O twin divines, the supervisors of law and education, these enlightened worshippers glorify you with their hymns and invoke you and pay compliments to your attributes. All your opulence, and every kind of wealth and abundant food, O omniscient, are vested in the aura of your vitality. The fellies of the wheels of your aura of vitality are dropping honey. The fellies of that golden aura carry you onward, O mighty twin divines. 3

O twin-leaders, your objective is clear; you have thrown open the routes of spaces. The pilots of your space ship have harnessed engines for your onward journey,--the engines that take you safe on the onward journey without accidents. Both of you have been conveniently seated in your richly decorated three-shafted craft, going along a direct path through space. 4

With your valorous deeds, O twin-divines, grant us, by day and night, all good things, having been pleased with our noble deeds; may your munificent grants never diminish,—never may our donations become less. 5

O resplendent Lord, showerer of blessings, these effused juices, pressed out from herbs gathered from the hills are for your acceptance. These herbal extracts have been specially prepared for you. May they satisfy you as an offering presented in the hope of receiving rich and abundant wealth. Accepter of laudations, may you come to us, glorified by our hymns; come to us well pleased. 6

ओ षू णो अग्ने शृणुहि त्वमीळितो देवेभ्यो ब्रवसि यज्ञियेभ्यो राजभ्यो यज्ञियेभ्यः ।
यद्ध त्यामङ्गिरोभ्यो धेनुं देवा अदत्तन ।
वि तां दुह्रे अर्यमा कर्तरी सचाँ एष तां वेद मे सचा ॥७॥
मो षु वो अस्मदभि तानि पौंस्या सना भूवन्द्युम्नानि मोत जारिषुरस्मत्पुरोत जारिषुः ।
यद्वश्चित्रं युगेयुगे नव्यं घोषादमर्त्यम् ।
अस्मासु तन्मरुतो यच्च दुष्टरं दिधृता यच्च दुष्टरम् ॥८॥

ó shú ṇo agne śṛiṇuhi tvám īḷitó devébhyo bravasi yajñíyebhyo rā́jabhyo yajñíyebhyaḥ | yád dha tyā́m áñgirobhyo dhenúṃ devā ádattana | vi tā́ṃ duhre aryamā́ kartárī sácāñ eshá tā́ṃ veda me sácā || 7 || mó shú vo asmád abhí tā́ni paúṅsyā sánā bhūvan dyumnā́ni mótá jārishur asmát purótá jārishuḥ | yád vaś citráṃ yugé-yuge návyaṃ ghóshād ámartyam | asmā́su tán maruto yác ca dushṭáraṃ didhṛitā́ yác ca dushṭáram || 8 ||

दध्यङ् ह मे जनुषं पूर्वो अङ्गिराः प्रियमेधः कण्वो अत्रिर्मनुर्विदुस्ते मे पूर्वे मनुर्विदुः ।
तेषां देवेष्वायतिरस्माकं तेषु नाभयः ।
तेषां पदेन मह्या नमे गिरेन्द्राग्नी आ नमे गिरा ॥९॥
होता यक्षद्वनिनो वन्त वार्यं बृहस्पतिर्यजति वेन उक्षभिः पुरुवारेभिरुक्षभिः ।
जगृभ्मा दूरआदिशं श्लोकमद्रेरध त्मना ।
अधारयदररिन्दानि सुक्रतुः पुरू सद्मानि सुक्रतुः ॥१०॥

dadhyáñ ha me janúshaṃ pū́rvo áñgirāḥ priyámedhaḥ káṇvo átrir mánur vidus té me pū́rve mánur viduḥ | téshāṃ devéshv ā́yatir asmā́kaṃ téshu nā́bhayaḥ | téshām padéna máhy ā́ name giréndrāgnī́ ā́ name girā́ || 9 || hótā yakshad vaníno vanta vā́ryam bṛíhaspátir yajati vená ukshábhiḥ puruvā́rebhir ukshábhiḥ | jagṛibhmā́ dūráādiśaṃ ṣlókam ádrer ádha tmánā | ádhārayad araríndāni sukrátuḥ purū́ sádmāni sukrátuḥ || 10 ||

O leader of people, do come and listen attentively when you are praised by us, and speak on our behalf to other distinguished colleagues, worthy of our respectful regards, worthy of venerable regards. The cow of prosperity you gave to the producers of wealth and which the lawgivers have also milked for the public good,—may we all comprehend the nature of that cow. 7

Never, O fighters for the public good, may your youthful energies be turned against us; may our glory never diminish; never before our time decay. May your favours, that have been wonderfully yours from age to age, and whatsoever is most difficult of attainment,—bestow upon us all that is most difficult to be attained. 8

The ancient men of spiritual austerity, vitality, kindness and men of wisdom, exempt from three types of pains, have known my origin; they, the men of wisdom, have known my progenitors; theirs is a very intimate relation with all the divines. Our forefathers have been among them. Following in their footsteps, I humbly propitiate with hymns; I worship the resplendent Lord and the Lord, the adorable, with hymns. 9

Let the invoker of the divines offer worship. And may they, desirous of the offering, partake of the acceptable libation. May the benevolent preceptor himself, desiring the libation, celebrate the worship with devotional chants with copious and excellent chants. We now hear from a distant quarter the sound of devotional songs, whereby the performer of pious acts has of himself secured many gifts and the performer of pious acts has secured numerous habitations. 10

ये देवासो दिव्येकादश स्थ पृथिव्यामध्येकादश स्थ ।
अप्सुक्षितो महिनैकादश स्थ ते देवासो यज्ञमिमं जुषध्वम् ॥११॥

yé devāso divy ékādaṣa sthá pṛithivyā́m ádhy ékādaṣa sthá | apsukshíto mahinaíkādaṣa sthá té devāso yajñám imám jushadhvam || 11 ||

(१४०) चत्वारिंशदुत्तरशततमं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । अग्निर्देवता ।
(१-९, ११) प्रथमादिनवर्चामेकादश्याश्च जगती, (१०) दशम्या जगती त्रिष्टुब्
वा, (१२-१३) द्वादशीत्रयोदश्योश्च त्रिष्टुप् छन्दसी ॥

वेदिषदे प्रियधामाय सुद्युते धासिमिव प्र भरा योनिमग्नये ।
वस्त्रेणेव वासया मन्मना शुचिं ज्योतीरथं शुक्रवर्णं तमोहनम् ॥१॥
अभि द्विजन्मा त्रिवृदन्नमृज्यते संवत्सरे वावृधे जग्धमी पुनः ।
अन्यस्यासा जिह्वया जेन्यो वृषा न्यन्येन वनिनो मृष्ट वारणः ॥२॥
कृष्णप्रुतौ वेविजे अस्य सक्षिता उभा तरेते अभि मातरा शिशुम् ।
प्राचाजिह्वं ध्वसयन्तं तृषुच्युतमा साच्यं कुपयं वर्धनं पितुः ॥३॥

140.

Vedishádc priyádhāmāya sudyúte dhāsím iva prá bharā yónim agnáye | vástreṇeva vasaya mánmanā ṣúciṃ jyotíratham ṣukrávarṇaṃ tamohánam || 1 || abhí dvijánmā trivṛíd ánnam ṛijyate saṃvatsaré vāvṛidhe jagdhám ī púnaḥ | anyásyāsá jihváyā jényo vṛíshā ny ànyéna vaníno mṛishṭa varaṇáḥ || 2 || kṛishṇaprútau vevijé asya sakshítā ubhá tarete abhí mātárā ṣíṣum | pracájihvaṃ dhvasáyantaṃ tṛishucyútam ā́ sā́cyaṃ kúpayaṃ várdhanam pitúḥ || 3 ||

O (the thirty-three) divines that are eleven in heaven, eleven on earth, and eleven in firmament, may you be pleased with sacred performances. 11

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Select a proper spot as it were an offering for the radiant fire; construct an altar and place the fire on it, this being the seat dear to him. As with a garment, cover him with soft wood, whereupon it would blaze out as sacred, light-bearing, bright and gloom-dispelling. 1

This fire is twice-generated (having come out first between the two pieces of wood in the process of attrition and then caught in the dry grass), and it devours the triple food [i.e. wood fuel, butter, and other seasonal offerings], and at the close of the year, it renovates all that has been consumed. The food taken by the tongue and the mouth is consumed by one form of fire (the metabolic energy), and the forest wood is consumed by another fire (of fuel combustion). 2

Both fire-sticks, originators of this offspring, get charred by combustion, living close to each other, tremble and give birth to an infant whose tongue of flame glows in the east; (who) readily develops; who rapidly issues forth; who is ever to be cherished and fit to be protected, and who is the augmenter of the prosperity of his parents. 3

मुमुक्ष्वो३ मनवे मानवस्यते रघुद्रुवः कृष्णसीतास ऊ जुवः ।
असमना अजिरासो रघुष्यदो वातजूता उप युज्यन्त आशवः ॥४॥
आदस्य ते ध्वसयन्तो वृथेरते कृष्णमभ्वं महि वर्पः करिक्रतः ।
यत्सीं महीमवनिं प्राभि मर्मृशदभिश्वसन्त्स्तनयन्नेति नानदत् ॥५॥

mumukshvò mánave mánavasyaté raghudrúvaḥ krishṇásītāsa ū júvaḥ | asamaná ajiráso raghushyádo vátajūta úpa yujyanta āśávaḥ || 4 || ád asya té dhvasáyanto vrítherate krishṇám ábhvam máhi várpaḥ kárikrataḥ | yát sīm mahím avánim prábhí mármriśad abhiśvasán stanáyann éti nánadat || 5 ||

भूषन्न योऽधि बभ्रूषु नम्नते वृषेव पत्नीरभ्येति रोरुवत् ।
ओजायमानस्तन्वश्च शुम्भते भीमो न शृङ्गा दविधाव दुर्गृभिः ॥६॥
स संस्तिरो विष्टिरः सं गृभायति जानन्नेव जानतीर्नित्य आ शये ।
पुनर्वर्धन्ते अपि यन्ति देव्यमन्यद्वर्पः पित्रोः कृण्वते सचा ॥७॥
तमग्रुवः केशिनीः सं हि रेभिर ऊर्ध्वास्तस्थुर्मम्रुषीः प्रायवे पुनः ।
तासां जरां प्रमुञ्चन्नेति नानदद्असुं परं जनयञ्जीवमस्तृतम् ॥८॥

bhúshan ná yó 'dhi babhrúshu námnate vrísheva pátnīr abhy éti róruvat | ojāyámānas tanvàś ca śumbhate bhīmó ná śríṅga davidhāva durgríbhiḥ || 6 || sá saṃstíro vishṭíraḥ sáṃ gribhāyati jānánn evá jānatír nítya á śaye | púnar vardhante ápi yanti devyàm anyád várpaḥ pitróḥ kriṇvate sácā || 7 || tám agrúvaḥ keśínīḥ sáṃ hí rebhirá ūrdhvás tasthur mamrúshīḥ práyave púnaḥ | tásāṃ jarám pramuñcánn eti nánadad ásum páraṃ janáyañ jīvám ástritam || 8 ||

The flames coming out of the fire-altar, wishing to proceed on smoky track, quick-consuming, capricious, restless, lambent, formed by the wind, spreading wide, and assuring prosperity to the devotee, are kindled for the benefit of the worshipper,—dedicated to serve men. 4

When the fire proceeds touching and licking the great earth, hissing and tumbling, then those flames, the destroyers of darkness, easily fly about, exhibiting their black terrific great form, thundering and roaring. 5

And he, (the enraged fire) stoops down among the brown bushes as if embellishing them with his lusture, and rushes bellowing loudly like a bull amongst a herd of cows; and increasing in intensity, he adorns his form and like a terrific beast he violently brandishes his horns. 6

Now hidden, now revealed, he (the fire) seizes on the fuels as if understanding the purpose of the worshipper and even reposes amidst the conscious flames; again these (flames) break forth, and repair to the divine fire of the altar. And, blending with it, they give different luminous forms to their parents, the sun and the earth. 7

The curled tresses of the flames embrace him and, when dwindling, spring aloft again to greet their coming lord, rescuing them from decrepitude. He comes sounding aloud, generating in them intenser animation and invincible vitality. 8

अधीवासं परि मातू रिहन्नह तुविग्रेभिः सत्वभिर्याति वि ज्रयः ।
वयो दधत्पद्वते रेरिहत्सदानु श्येनी सचते वर्तनीरह ॥९॥
अस्माकमग्ने मघवत्सु दीदिह्यध श्वसीवान्वृषभो दमूनाः ।
अवास्या शिशुमतीरदीदेर्वर्मेव युत्सु परिजर्भुराणः ॥१०॥

adhī-vasám pári matú rihánn áha tuvigrébhiḥ sátvabhir yāti ví jráyaḥ | váyo dádhat padváte rérihat sádānu ṣyénī sacate vartanír áha || 9 || asmákam agne maghávatsu dīdihy ádha ṣvásīvān vṛishabhó dámūnāḥ | avásyā ṣíṣumatīr adīder vár-meva yutsú parijárbhurāṇaḥ || 10 ||

॥७॥ इदमग्ने सुधितं दुर्धितादधि प्रियादु चिन्मन्मनः प्रेयो अस्तु ते ।
यत्ते शुक्रं तन्वो रोचते शुचि तेनास्मभ्यं वनसे रत्नमा त्वम् ॥११॥
रथाय नावमुत नो गृहाय नित्यारित्रां पद्वतीं रास्यग्ने ।
अस्माकं वीराँ उत नो मघोनो जनाँश्च या पारयाच्छर्म या च ॥१२॥
अभी नो अग्न उक्थमिज्जुगुर्या द्यावाक्षामा सिन्धवश्च स्वगूर्ताः ।
गव्यं यव्यं यन्तो दीर्घाहेषं वरमरुण्यो वरन्त ॥१३॥

idám agne súdhitaṃ dúrdhitād ádhi priyád u cin mán-manaḥ préyo ástu te | yát te ṣukráṃ tanvò rócate ṣúci ténāsmábhyaṃ vanase rátnam á tvám || 11 || ráthāya návam utá no gṛiháya nítyāritrām padvátīṃ rāsy agne | asmákaṃ vīráñ utá no maghóno jánāñṣ ca yá pāráyāc chárma yá ca || 12 || abhí no agna ukthám íj juguryā dyávākshámā sin-dhavaṣ ca svágūrtāḥ | gávyaṃ yávyaṃ yánto dīrgháhéshaṃ váram aruṇyò varanta || 13 ||

He (the fire of the forest) passes through tracts, as is well known, licking up the vesture of the mother earth, and accompanied by the loudly crying animals. The dark tracks follow the forest fire, and the land is cleared for farming which provides food and sustenance to men and cattle. 9

Shine, O bounteous fire, in our opulent abodes, vivifying, showering blessings, and casting off infantine glintmerings. Blaze fiercely, repelling enemies repeatedly, and may you be like an armour to us in our struggles. 10

May this offering, carefully placed upon the rugged but agreeable pile of fuel, be most acceptable to you. May the pure radiance of your person shine brightly, and may you grant us abundant wealth. 11

Bestow, O fire, a boat for the pleasure of our family, fitted with oars and motor wheels, the one that may render our posterity prosperous, and may bear people across the ocean of life and lead them to happiness. 12

O Fire, be propitiated by our earnest praise, and may the sun and the earth and the spontaneously-flowing streams, accepting our oblation, provide for us the produce of the herd and of the field; and may the purple coursers of the dawn bestow upon us abundant food for all times. 13

(१४१) एकचत्वारिंशदुत्तरशततमं सूक्तम्
(१-१३) त्रयोदशर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । अग्निर्देवता । (१-११) प्रथमाद्येकादशर्चां जगती, (१२-१३) द्वादशीत्रयोदश्योश्च त्रिष्टुप् छन्दसी ॥

॥८॥ बळित्था तद्वपुषे धायि दर्शतं देवस्य भर्गः सहसो यतो जनि ।
यदीमुप ह्वरते साधते मतिरृतस्य धेना अनयन्त सस्रुतः ॥१॥
पृक्षो वपुः पितुमान्नित्य आ शये द्वितीयमा सप्तशिवासु मातृषु ।
तृतीयमस्य वृषभस्य दोहसे दशप्रमतिं जनयन्त योषणः ॥२॥
निर्यदीं बुध्नान्महिषस्य वर्पस ईशानासः शवसा क्रन्त सूरयः ।
यदीमनु प्रदिवो मध्व आधवे गुहा सन्तं मातरिश्वा मथायति ॥३॥

141.

Báḷ itthá tád vapushe dhāyi darṣatáṃ devásya bhárgaḥ sáhaso yáto jáni | yád īm úpa hvárate sádhate matír ṛitásya dhénā anayanta sasrútaḥ ‖ 1 ‖ prikshó vápuḥ pitumán nítya á ṣaye dvitíyam á saptáṣivāsu mātṛíshu | tṛitíyam asya vṛishabhásya dohásе dáṣapramatiṃ janayanta yóshaṇaḥ ‖ 2 ‖ nír yád īm budhnán mahishásya várpasa īṣānásaḥ ṣávasā kránta sūráyaḥ | yád īm ánu pradívo mádhva ādhavé gúhā sántam mātaríṣvā mathāyáti ‖ 3 ‖

प्र यत्पितुः परमान्नीयते पर्या पृक्षुधो वीरुधो दंसु रोहति ।
उभा यदस्य जनुषं यदिन्वत आदिद्यविष्ठो अभवद्घृणा शुचिः ॥४॥
आदिन्मातॄराविशद्यास्वा शुचिरहिंस्यमान उर्विया वि वावृधे ।
अनु यत्पूर्वा अरुहत्सनाजुवो नि नव्यसीष्ववरासु धावते ॥५॥

prá yát pitúḥ paramán nīyáte páry á prikshúdho vīrúdho dáṃsu rohati | ubhá yád asya janúshaṃ yád ínvata ád íd yávishṭho abhavad ghṛiṇá ṣúciḥ ‖ 4 ‖ ád in mātṛír áviṣad yásv á ṣúcir áhiṅsyamāna urviyá ví vāvṛidhe | ánu yát pūrvá áruhat sanājúvo ní návyasīshv ávarāsu dhāvate ‖ 5 ‖

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Verily, that visible radiance of the divine fire, is enshrined by us all for the support of the body. It has been generated for this purpose by physical effort. That is why our mind is attracted towards that radiance and we propitiate it. All sacred prayers, together with oblations are carried to the fire alone. 1

The first form of this universal divine fire is that pattern of one which is reposed on the earth and has the faculty of ripening the crop in the fields and subsequently digesting the food. Its second form is that cosmic one which dwells among the seven auspicious mothers. (This refers to the spiritual fire which is generated with the help of the seven symbolic terms: *bhuh, bhuvah, svah, mahah, janah, tapah* and *satyam,* in the meditative repetitions in the system of the Yoga). The third form of this benevolent divine is that which is manifested in the process of attrition in which the ten fingers participate like maidens. 2

When powerful priests bring to life this mighty divine fire from the interior of the wood and when, for the sake of offering oblations, the cosmic wind churns it out of the altar where it has been lurking in the hiding place; 3

When excellent nutritious oblations are offered to this divine fire and the dry branches of wood are fed to the hungry flames under the directions of the institutor of the ceremony and the priest, the fire blazes out and becomes most youthful and radiant with effulgence. 4

The fire, having born out of the wood, is proceeding again to other pieces of wood like a child moving towards its mother; here pure and unharmed, it evolves into magnitude. Then it mounts on the heap of the wood nearby, and runs rapidly amongst the smaller pieces of wood which are constantly being fed to it. 5

आदिद्धोतारं वृणते दिविष्टिषु भगमिव पपृचानास ऋञ्जते ।
देवान्यत्क्रत्वा मज्मना पुरुष्टुतो मर्तं शंसं विश्वधा वेति धायसे ॥६॥
वि यदस्थाद्यजतो वातचोदितो ह्वारो न वक्वा जरणा अनाकृतः ।
तस्य पत्मन्दक्षुषः कृष्णजंहसः शुचिजन्मनो रज आ व्यध्वनः ॥७॥
रथो न यातः शिक्वभिः कृतो द्यामङ्गेभिररुषेभिरीयते ।
आदस्य ते कृष्णासो दक्षि सूरयः शूरस्येव त्वेषथादीषते वयः ॥८॥

ád íd dhótāram vṛiṇate dívishṭishu bhágam iva papṛicānā́sa ṛiñjate | devā́n yát krátvā majmánā purushṭutó mártam sáṅsam viṣvádhā véti dhā́yase || 6 || ví yád ásthād yajató vā́tacodito hvāró ná vákvā jaráṇā ánākṛitaḥ | tásya pátman dakshúshaḥ kṛishṇájaṅhasaḥ ṣúcijanmano rája ā́ vyā́dhvanaḥ || 7 || rátho ná yātáḥ ṣíkvabhiḥ kṛitó dyā́m ā́ṅgebhir arushébhir īyate | ā́d asya té kṛishṇā́so dakshi sūráyaḥ ṣū́rasyeva tveshā́thād īshate váyaḥ || 8 ||

त्वया ह्यग्ने वरुणो धृतव्रतो मित्रः शाशद्रे अर्यमा सुदानवः ।
यत्सीमनु क्रतुना विश्वथा विभुररान्न नेमिः परिभूरजायथाः ॥९॥
त्वमग्ने शशमानाय सुन्वते रत्नं यविष्ठ देवतातिमिन्वसि ।
तं त्वा नु नव्यं सहसो युवन्वयं भगं न कारे महिरत्न धीमहि ॥१०॥

tváyā hy ágne váruṇo dhṛitávrato mitráḥ ṣāṣadré aryamā́ sudā́navaḥ | yát sīm ánu krátunā viṣváthā vibhúr arā́n ná nemíḥ paribhū́r ájāyathāḥ || 9 || tvám agne ṣaṣamānā́ya sunvaté rátnam yavishṭha devátātim invasi | tám tvā nú návyam sahaso yuvan vayám bhágam ná kāré mahiratna dhīmahi || 10 ||

Just as people adore a powerful prince, this fire is adored by the pious worshippers so that it becomes an invoker for the propitiation of other cosmic forces. This universally praised and all-upholding divine fire alone knows how to establish a link between the mortal worshipper and Nature's other benign forces for the procurement of sustenance. 6

Whilst the adorable fire-divine, impelled by the wind and unresisted, spreads in various directions, like an insincere and unrestrained chatterer, who utters indiscriminate praises, the world follows him and worships, who is the consumer of all, whose path is dark but who is pure of birth, and who travels in various directions. 7

Like a chariot drawn by ropes, this fire-divine, set in movement by his own revolving flames, rolls onward to the heavens with his ruddy limbs. Then the paths he traverses are blackened by smoke, as he consumes the fuel, and the birds (in terror) fly away from his radiance as enemies from the prowess of a hero. 8

Through your aid, O divine fire, the ocean remains within limits, the sun dispels darkness, and the rains become bounteous; and thus you have been born comprehending all of them universally in their functions, and encompassing them all as spokes in a felly. 9

O most youthful fire divine, you bring wealth and cosmic powers for the good of him who praises you and offers you libations. We, therefore, glorify you the new-born who are to be lauded and to whom rich offerings are to be presented. We glorify you in our hymn as men eulogize a powerful prince. 10

अस्मे र॒यिं न स्वर्थं॒ दमू॑नसं॒ भगं॒ दक्षं॒ न प॑पृचासि धर्ण॒सिम् ।
र॒श्मीँरि॑व॒ यो यम॑ति॒ जन्म॑नी उ॒भे दे॒वानां॒ शंस॑मृ॒त आ च॑ सु॒क्रतु॑ः ॥११॥
उ॒त न॑ः सु॒द्योत्मा॑ जी॒राश्वो॒ होता॑ म॒न्द्रः शृ॑णव॒च्च॒न्द्ररथ॑ः ।
स नो॑ नेष॒न्नेष॑तम॒ैरमू॑रो॒ऽग्निर्वा॒मं सु॑वि॒तं वस्यो॒ अच्छ॑ ॥१२॥
अस्ता॑व्य॒ग्निः शिमी॑वद्भिर॒र्कैः साम्रा॑ज्याय प्रत॒रं दधा॑नः ।
अ॒मी च॒ ये म॒घवा॑नो व॒यं च॒ मिहं॒ न सूरो॒ अति॒ निष्ट॑तन्युः ॥१३॥

asmé rayím ná svártham dámūnasam bhágam dáksham ná papricāsi dharnasím | rasmī́ñr iva yó yámati jánmanī ubhé devā́nām sáñsam ritá ā́ ca sukrátuh || 11 || utá nah sudyótmā jīrā́svo hótā mandráh srinavac candrárathah | sá no neshan néshatamair ámūro 'gnír vāmám suvitám vásyo ácha || 12 || ástāvy agníh simīvadbhir arkaíh sā́mrājyāya pratarám dádhānah | amī́ ca yé maghávāno vayám ca míham ná sū́ro áti nísh ṭatanyuh || 13 ||

(१४२) द्विचत्वारिंशदुत्तरशततमं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । (१) प्रथमर्च इध्मः समिद्धो वाग्निः, (२) द्वितीयायास्तनूनपात्, (३) तृतीयाया नराशंसः, (४) चतुर्थ्या इळः, (५) पञ्चम्या बर्हिः, (६) षष्ठ्या देवीर्द्वारः, (७) सप्तम्या उषासानक्ता, (८) अष्टम्या दैव्यौ होतारौ प्रचेतसौ, (९) नवम्यास्तिस्रो देव्यः सरस्वतीळाभारत्यः, (१०) दशम्यास्त्वष्टा, (११) एकादश्या वनस्पतिः, (१२) द्वादश्याः स्वाहाकृतयः, (१३) त्रयोदश्याश्चेन्द्रो देवताः । अनुष्टुप् छन्दः ॥

॥१०॥ समि॑द्धो अग्न॒ आ व॑ह दे॒वाँ अ॒द्य य॒तस्रु॑चे । तन्तुं॑ तनुष्व पू॒र्व्यं सु॒तसो॑माय दा॒शुषे॑ ॥१॥
घृ॒तव॑न्त॒मुप॑ मासि॒ मधु॑मन्तं तनूनपात् ।
य॒ज्ञं विप्र॑स्य॒ माव॑तः शशमा॒नस्य॑ दा॒शुष॑ः ॥२॥

142.

Sámiddho agna ā́ vaha devā́ñ adyá yatásruce | tántum tanushva pūrvyám sutásomāya dāsúshe || 1 || ghritávantam úpa māsi mádhumantam tanūnapāt | yajñám víprasya mávatah sasamānásya dāsúshah || 2 ||

Just as you grant us, fire-divine, useful house-hold wealth, good fortune and powerful strength, in like manner may you confer these blessings upon them who are the performers of holy rites. Like the reins, you regulate both the lives of the associates, the past and future, and you add lustre to their fame. 11

Would he, who is full of radiance and who has fleet horses, who is the invoker of the divines, full of joy, and born in a golden aura of glory, listen to us ? Would that irresistible, yet placable divine fire conduct us by the most efficacious means to delightful happiness and blessedness ? 12

Fire-divine, with the capacitance of the supreme, universal kinship has been glorified by us with holy rites and with hymns. Let all, who are present, one and all enriched by his favour, ever reverberate with his praises, as loudly as the sun causes the rain-cloud to thunder. 13

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Having been kindled, O fire-divine, bring to us the benign divine powers today. And extend your radiance for him who lifts up his ladle and who has pressed out medicinal herbs for offerings. 1

O the one with never-decaying body, may you grace the well-sweetened and butter-fed fire-performance, participated in by the wise devotee, liberal in charity, glorifying you like me. 2

शुचिः पावको अद्भुतो मध्वा यज्ञं मिमिक्षति ।
नराशंसस्त्रिरा दिवो देवो देवेषु यज्ञियः ॥३॥
ईळितो अग्न आ वहेन्द्रं चित्रमिह प्रियम् ।
इयं हि त्वा मतिर्ममाच्छा सुजिह्व वच्यते ॥४॥

śúciḥ pāvakó ádbhuto mádhvā yajñám mimikshati | nárāṣáṅsaḥ trír ā́ divó devó devéshu yajñíyaḥ || 3 || īḷitó agna ā́ vahéndraṃ citrám ihá priyám | iyáṃ hí tvā matír mámáchā sujihva vacyáte || 4 ||

स्तृणानासो यतस्रुचो बर्हिर्यज्ञे स्वध्वरे ।
वृञ्जे देवव्यचस्तममिन्द्राय शर्म सप्रथः ॥५॥
वि श्रयन्तामृतावृधः प्रयै देवेभ्यो महीः ।
पावकासः पुरुस्पृहो द्वारो देवीरसश्चतः ॥६॥

strịṇānā́so yatásruco barhír yajñé svadhvaré | vṛiñjé devávyacastamam índrāya śárma saprátha̱ḥ || 5 || ví śrayantām ṛitāvṛídhaḥ prayaí devébhyo mahíḥ | pāvakā́saḥ puruspṛ́iho dvā́ro devír asaścátaḥ || 6 ||

आ भन्दमाने उपाके नक्तोषासा सुपेशसा ।
यह्वी ऋतस्य मातरा सीदतां बर्हिरा सुमत् ॥७॥
मन्द्रजिह्वा जुगुर्वणी होतारा दैव्या कवी ।
यज्ञं नो यक्षतामिमं सिध्रमद्य दिविस्पृशम् ॥८॥

ā́ bhándamāne úpāke náktoshā́sā supéṣasā | yahví ṛitásya mātárā sīdatām barhír ā́ sumát || 7 || mandrájihvā jugurvā́ṇī hótārā daívyā kaví | yajñáṃ no yakshatām imáṃ sidhrám adyá divispṛ́śam || 8 ||

O fire, dear to people, pure, purifying, wonderful and adorable divine amongst divines, may you, having come from heaven, sweeten the ceremonial fire with honey three times a day. 3

O fire-divine, praised by us, bring us the resplendent and the beloved supreme Lord. This my praise is recited, O bright-tongued (i.e. with colourful flames), in your honour. 4

The priests, bearing ladles, are scattering the sacred grass in this holy place of worship and getting ready thereafter for the extensive laudable praises to be offered to the resplendent Lord. 5

Let the bright broad doors of divine knowledge and selfless service, the promoters of worship, the purifiers and dear to all, be set open for the divine sentiments to enter. 6

O beautiful night and dawn, praised by all, closely associated with each other, great sustainers of eternal law, may you join us of your own goodwill in the sacred worship. 7

May the two invokers, the inspired and the learned, possessed of pleasing voice, loud in pitch, officiate today at this our sacrifice which confers rewards and provides divinity to it. 8

शुचिर्देवेष्वर्पिता होत्रा मरुत्सु भारती ।
इळा सरस्वती मही बर्हिः सीदन्तु यज्ञियाः ॥९॥
तन्नस्तुरीपमद्भुतं पुरु वारं पुरु त्मना ।
त्वष्टा पोषाय वि ष्यतु राये नाभा नो अस्मयुः ॥१०॥
अवसृजन्नुप त्मना देवान्यक्षि वनस्पते ।
अग्निर्हव्या सुषूदति देवो देवेषु मेधिरः ॥११॥
पूषण्वते मरुत्वते विश्वदेवाय वायवे ।
स्वाहा गायत्रवेपसे हव्यमिन्द्राय कर्तन ॥१२॥
स्वाहाकृतान्या गह्युप हव्यानि वीतये ।
इन्द्रा गहि श्रुधी हवं त्वां हवन्ते अध्वरे ॥१३॥

ṣúcir devéshv árpitā hótrā marútsu bhāratī | íḷā sárasvatī mahí barhíḥ sīdantu yajñíyāḥ || 9 || tán nas turīpam ádbhutam purú vāram purú tmánā | tváshṭā póshāya ví shyatu rāyé nābhā no asmayúḥ || 10 || avasṛijánn úpa tmánā devān yakshi vanaspate agnír havyā́ sushūdati devó devéshu médhiraḥ || 11 || pūshaṇváte marútvate viṣvádevāya vāyáve | sváhā gāyatrávepase havyám índrāya kartana || 12 || sváhākṛitāny ā́ gahy úpa havyā́ni vītáye | índrā́ gahi ṣrudhí hávam tvā́ṃ havante adhvaré || 13 ||

(१४३) त्रिचत्वारिंशदुत्तरशततमं सूक्तम्
(१–८) अष्टर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । अग्निर्देवता । (१–७) प्रथमादिसप्तर्चां जगती, (८) अष्टम्याश्च त्रिष्टुप् छन्दसी ॥

॥१२॥ प्र तव्यसीं नव्यसीं धीतिमग्नये वाचो मतिं सहसः सूनवे भरे ।
अपां नपाद्यो वसुभिः सह प्रियो होता पृथिव्यां न्यसीदद्दृत्वियः ॥१॥

143.

Prá távyasīṃ návyasīṃ dhītím agnáye vācó matíṃ sáhasaḥ sūnáve bhare | apā́ṃ nápād yó vásubhiḥ sahá priyó hótā pṛithivyā́ṃ ny ásīdad ṛitvíyaḥ || 1 ||

May the divine virtues, wisdom (*ila*), speech (*sarasvati*) and material prosperity (*mahi*), along with culture (*bharati*) come to this sacred place of worship, participated in by pious invokers, along with the learned and their associates. 9

May the supreme architect, favourably disposed towards us, send us for our nourishment and prosperity quick-flowing abundant water, provided by the clouds. 10

O God, bestower of the wealth of herbs and plants, we offer homage to you through our noble deeds and thoughts. May divine knowledge come to us as our reward. 11

With the auspicious invocation to our resplendent Lord, may you start your sacred performances in the house of a devotee. May we offer there our gratitude to the Nature's bounties also. 12

O resplendent Lord, be with us to cherish our offerings, presented with the words *svaha*. May you hear the invocations of devotees who are calling you to their place of worship. 13

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I offer my most invigorating and entirely new hymns of praises, expressing hearty adoration to the dear fire-divine, who is manifested through great skill and efforts, and who is the energy pervading through waters. He appropriately exists in all seasons and is the ministering agent (of Nature's forces). He occupies a place on the altar along with other precious substances of oblations. 1

स जायमानः परमे व्योमन्याविरग्निरभवन्मातरिश्वने ।
अस्य क्रत्वा समिधानस्य मज्मना प्र द्यावा शोचिः पृथिवी अरोचयत् ॥२॥
अस्य त्वेषा अजरा अस्य भानवः सुसंदृशः सुप्रतीकस्य सुद्युतः ।
भात्वक्षसो अत्यक्तुर्न सिन्धवोऽग्ने रेजन्ते अससन्तो अजराः ॥३॥
यमेरिरे भृगवो विश्ववेदसं नाभा पृथिव्या भुवनस्य मज्मना ।
अग्निं तं गीर्भिर्हिनुहि स्व आ दमे य एको वस्वो वरुणो न राजति ॥४॥

sá jāyamānaḥ paramé vyòmany āvír agnír abhavan mātaríṣvane | asyá krátvā samidhānásya majmánā prá dyávā-ṣocíḥ prithiví arocayat || 2 || asyá tveshá ajárā asyá bhānávaḥ susaṃdṛíṣaḥ suprátīkasya sudyútaḥ | bhātvakshaso áty aktúr ná síndhavo 'gné rejante ásasanto ajárāḥ || 3 || yám eriré bhrígavo viṣvávedasaṃ nábhā prithivyá bhúvanasya majmánā agníṃ táṃ gīrbhír hinuhi svá ā́ dáme yá éko vásvo váruṇo ná rā́jati || 4 ||

न यो वराय मरुतामिव स्वनः सेनेव सृष्टा दिव्या यथाशनिः ।
अग्निर्जम्भैस्तिगितैरत्ति भर्वति योधो न शत्रून्त्स वना न्यृञ्जते ॥५॥
कुविन्नो अग्निरुचथस्य वीरसद्वसुष्कुविद्वसुभिः काममावरत् ।
चोदः कुवित्तुतुज्यात्सातये धियः शुचिप्रतीकं तमया धिया गृणे ॥६॥
घृतप्रतीकं व ऋतस्य धूर्षदमग्निं मित्रं न समिधान ऋञ्जते ।
इन्धानो अक्रो विदथेषु दीद्यच्छुक्रवर्णामुदु नो यंसते धियम् ॥७॥

ná yó várāya marútām iva svanáḥ séneva srishṭá divyá yáthāṣániḥ | agnír jámbhais tigitaír atti bhárvati yodhó ná ṣátrūn sá vánā ny riñjate || 5 || kuvín no agnír ucáthasya vír ásad vásush kuvíd vásubhiḥ kā́mam āvárat | codáḥ kuvít tutujyā́t sātáye dhíyaḥ ṣúcipratīkaṃ tám ayā́ dhiyá grịṇe || 6 || ghritápratīkaṃ va ritásya dhūrshádam agním mitráṃ ná samidhāná riñjate | índhāno akró vidátheshu dídyac chukrávarṇām úd u no yaṅsate dhíyam || 7 ||

That fire-divine, as soon as manifested and assisted by space-wind, becomes visible in the highest regions, and his radiance, kindled by vigorous efforts, illuminates heaven and earth. 2

His radiance never fades; his rays are everywhere, brilliant and bright. His intensely shining, all-pervading, unceasing and undecaying rays, desist not from their functions. 3

Propitiate with praises in your own house that fire-divine, who is the possessor of all riches, and whom the descendants of men of mature intellect establish upon the navel of the earth, and who like the venerable Lord is the sole monarch of all wealth. 4

The fire-divine who like the roaring of the winds and like a victorious host, or like the thunderbolt in heaven, is not to be warded off; it devours and destroys with sharp jaws and as a warrior annihilates his enemies. He destroys and clears the forest. 5

May the fire-divine be ever worthy of our hymns. May it be the giver of wealth and satisfy our aspirations with riches. May it be the inspirer of our sacred actions and promote our prayers to the attainment of our wishes. I glorify that effulgent fire-divine with this hymn. 6

For your sake the fuel-fed fire, promoter of natural operations, well kindled, and blazing brightly at the furnaces, is propitiated; may he illumine our well-meaning plans. 7

अप्रयुच्छन्नप्रयुच्छद्भिरग्ने शिवेभिर्नः पायुभिः पाहि शग्मैः ।
अदब्धेभिरदृपितेभिरिष्टेऽनिमिषद्भिः परि पाहि नो जाः ॥८॥

áprayuchann áprayuchadbhir agne ṣivébhir naḥ pāyúbhiḥ pāhi ṣagmaiḥ | ádabdhebhir ádṛipitebhir ishṭé 'nimishadbhiḥ pári pāhi no jāḥ || 8 ||

(१४४) चतुश्चत्वारिंशदुत्तरशततमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । अग्निर्देवता । जगती छन्दः ॥

एति प्र होता व्रतमस्य माययोर्ध्वां दधानः शुचिपेशसं धियम् ।
अभि स्रुचः क्रमते दक्षिणावृतो या अस्य धाम प्रथमं ह निंसते ॥१॥
अभीमृतस्य दोहना अनूषत योनौ देवस्य सदने परीवृताः ।
अपामुपस्थे विभृतो यदावसदध स्वधा अधयद्याभिरीयते ॥२॥
युयूषतः सवयसा तदिद्वपुः समानमर्थं वितरित्रता मिथः ।
आदीं भगो न हव्यः समस्मदा वोळ्हुर्न रश्मीन्त्समयंस्त सारथिः ॥३॥
यमीं द्वा सवयसा सपर्यतः समाने योना मिथुना समोकसा ।
दिवा न नक्तं पलितो युवाजनि पुरू चरन्नजरो मानुषा युगा ॥४॥

144.

Éti prá hótā vratám asya māyáyordhvā́ṃ dádhānaḥ ṣúcipeṣasaṃ dhíyam | abhí srúcaḥ kramate dakshiṇāvṛíto yā́ asya dhā́ma prathamáṃ ha níṅsate || 1 || abhím ṛitásya dohánā anūshata yónau devásya sádane párīvṛitāḥ | apā́m upásthe víbhṛito yád ā́vasad ádha svadhā́ adhayad yā́bhir íyate || 2 || yúyūshataḥ sávayasā tád íd vápuḥ samānám ártham vitáritratā mitháḥ | ā́d īm bhágo ná hávyaḥ sám asmád ā́ vóḷhur ná raṣmín sám ayaṅsta sā́rathiḥ || 3 || yám īṃ dvā́ sávayasā saparyátaḥ samāné yónā mithunā́ sámokasā | dívā ná náktam palitó yúvājani purú cárann ajáro mā́nushā yugā́ || 4 ||

Without neglect, without any negligence, O fire-divine, may you protect us with guards, auspicious and strong, with guards, who never slumber and who are never beguiled and ever vigilant. May you protect us and also those born of us. 8

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The ministering priest, qualified by experience, and possessing exalted and graceful devotion, proceeds to perform the fire ceremony according to the disciplines prescribed. He moves, turns to the right and lifts the ladles which are first to come lovingly in contact with the ceremonial fire (at the time of offering oblations). 1

The rain-clouds, full of streams of water, envelop the sun, the original home of the fire-divine, and sing to Him His glory. So long as fire, as heat, abides in water, water is made enjoyable to people like nectar, and the fire becomes identified with water. 2

Of the same age and extensively dispersed and with a common objective, both the wooden sticks bring their bodies in loving contacts and embrace each other. Then the fire, divine, sacred as oblation, takes the reins in his hands, like a charioteer as those of a horse. 3

He (the fire) whom the two, the married couple of similar age, living in the same place, and engaged in the same work, worship night and day; He though born in olden times is still young and though He lives through many human generations, is still exempt from decay. 4

तमीं हिन्वन्ति धीतयो दश व्रिशो देवं मर्तास ऊतये हवामहे ।
धनोरधि प्रवत आ स ऋण्वत्यभिव्रजद्भिर्वयुना नवाधित ॥५॥
त्वं ह्यग्ने दिव्यस्य राजसि त्वं पार्थिवस्य पशुपा इव त्मना ।
एनी त एते बृहती अभिश्रिया हिरण्ययी वक्वरी बर्हिराशाते ॥६॥
अग्ने जुषस्व प्रति हर्य तद्वचो मन्द्र स्वधाव ऋतजात सुक्रतो ।
यो विश्वतः प्रत्यङ्ङसि दर्शतो रण्वः संदृष्टौ पितुमाँ इव क्षयः ॥७॥

tám īm hinvanti dhītáyo dáṣa vríṣo devám mártāsa ūtáye havāmahe | dhánor ádhi praváta á sá ṛiṇvaty abhivrájadbhir vayúnā návādhita || 5 || tvám hy ágne divyásya rájasi tvám párthivasya paṣupá iva tmánā | énī ta eté bṛihatí abhiṣríyā hiraṇyáyī vákvarī barhír āṣāte || 6 || ágne jushásva práti harya tád váco mándra svádhāva ṛítajāta súkrato | yó viṣvátaḥ partyáññ ási darṣató raṇváḥ sáṃdṛishṭau pitumáñ iva ksháyaḥ || 7 ||

(१४५) पञ्चचत्वारिंशदुत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । अग्निर्देवता । (१-४) प्रथमादिचतुर्ऋचां जगती, (५) पञ्चम्याश्च त्रिष्टुप् छन्दसी ॥

॥१५॥ तं पृच्छता स जगामा स वेद स चिकित्वाँ ईयते सा न्वीयते ।
तस्मिन्त्सन्ति प्रशिषस्तस्मिन्निष्टयः स वाजस्य शवसः शुष्मिणस्पतिः ॥१॥

145.

Tám pṛichatā sá jagāmā sá veda sá cikitváñ īyate sá nv īyate | tásmin santi praṣíshas tásminn ishṭáyaḥ sá vájasya ṣávasaḥ ṣushmíṇas pátiḥ || 1 ||

The ten fingers intertwined propitiate that divine-fire; we mortals invoke Him for our protection; He darts His rays like swift arrows from a bow, and assimilates the new praises uttered by those who gather round the altar. 5

O fire-divine, you, as a herdsman, reign over the dwellers in heaven and over those of the earth according to your own will. These two, (i.e. earth and heaven) vast, glorious, golden, beneficent and bright sweet-sounding, partake of the oblations. 6

O fire-divine, joy-giver, self-sustained and born of eternal law, performer of good works, may you be pleased and attend to our prayer. You are pleasant to look on when seen from every side. You are a storehouse of food, pleasant in appearance and the refuge of all. 7

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May you submit to Him the adorable, for every place is within His reach and all things are within His knowing. He is full of wisdom. He determines what ought to be done, and is our only recourse. In Him are vested all powers to command, in Him the power of granting enjoyments. He is the giver of food and strength and He is the protector of the mighty. 1

तमित्पृच्छन्ति न सिमो वि पृच्छति स्वेनेव धीरो मनसा यदग्रभीत् ।
न मृष्यते प्रथमं नापरं वचोऽस्य क्रत्वा सचते अप्रदृपितः ॥२॥
तमिद्गच्छन्ति जुह्वस्तमर्वतीर्विश्वान्येकः शृणवद्वचांसि मे ।
पुरुप्रैषस्ततुरिर्यज्ञसाधनोऽच्छिद्रोतिः शिशुरादत्त सं रभः ॥३॥
उपस्थायं चरति यत्समारत सद्यो जातस्तत्सार युज्येभिः ।
अभि श्वान्तं मृशते नान्द्ये मुदे यदीं गच्छन्त्युशतीरपिष्ठितम् ॥४॥
स ईं मृगो अप्यो वनर्गुरुप त्वच्युपमस्यां नि धायि ।
व्यब्रवीद्वयुना मर्त्येभ्योऽग्निर्विद्वाँ ऋतचिद्धि सत्यः ॥५॥

tám ít prichanti ná simó ví prichati svéneva dhíro mánasā yád ágrabhīt | ná mrishyate prathamám náparam váco 'syá krátvā sacate ápradripitaḥ || 2 || tám íd gachanti juhvàs tám árvatīr víṣvāny ékaḥ ṣriṇavad vácāṅsi me | purupraishás táturir yajñasádhanó 'chidrotiḥ ṣíṣur ádatta sáṃ rábhaḥ || 3 || upasthâyaṃ carati yát samárata sadyó jātás tatsāra yújyebhiḥ | abhí ṣvāntám mriṣate nāndyè mudé yád īṃ gáchanty uṣatír apishṭhitám || 4 || sá īṃ mrigó ápyo vanargúr úpa tvacy ùpamásyāṃ ní dhāyi | vy àbravīd vayúnā mártyebhyo 'gnír vidvâñ ritacíd dhí satyáḥ || 5 ||

(१४६) षट्चत्वारिंशदुत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१५॥ त्रिमूर्धानं सप्तरश्मिं गृणीषेऽनूनमग्निं पित्रोरुपस्थे ।
निषत्तमस्य चरतो ध्रुवस्य विश्वा दिवो रोचनापप्रिवांसम् ॥१॥

146.

Trimūrdhánaṃ saptáraṣmiṃ griṇīshé 'nūnam agním pitrór upásthe | nishattám asya cárato dhruvásya víṣvā divó rocanápaprivâṅsam || 1 ||

Only wise sages know His greatness; no one else knows His magnanimity, for a man of determination fully knows His mind and does what he chooses to do. The adorable Lord does not tolerate an interrogation nor endures a rejoinder. He who is devoid of arrogance is favoured by His grace and protection. 2

To Him alone go all the invocations and prayers that are chanted. He alone hears all my prayers, is the inspirer of all and steers us across troubles. He is the instrument of success in sacred acts and the unintermitting preserver of life. 3

When the devotee invokes Him (the adorable Lord), He makes himself manifested and goes forward with His glory. And when worshipped with devotion and sincerity, He gratifies the aspirations of the tired and perplexed devotee. All the prayers and offerings go to Him alone for the fulfilment of the desires of the worshipper. 4

This adorable Lord is worthy of quest and attainment. He is to be sought in the innermost core of the heart where lies His abode. He is all-knowing law and truth personified, and He has revealed divine knowledge for the good of mankind. 5

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I glorify the adorable God, subject to no diminution, sovereign master of the three worlds (physical, mental and spiritual), further represented by seven symbolic attributes, and extending through parental time and space. We glorify the universal radiance of the diviné, illuminating the entire static and dynamic existences of the universe. 1

उक्षा महाँ अभि ववक्ष एने अजरस्तस्थावितऊतिरृष्वः ।
उर्व्याः पदो नि दधाति सानौ रिहन्त्यूधो अरुषासो अस्य ॥२॥
समानं वत्समभि संचरन्ती विष्वग्धेनू वि चरतः सुमेके ।
अनपवृज्याँ अध्वनो मिमाने विश्वान्केताँ अधि महो दधाने ॥३॥
धीरासः पदं कवयो नयन्ति नाना हृदा रक्षमाणा अजुर्यम् ।
सिषासन्तः पर्यपश्यन्त सिन्धुमाविरेभ्यो अभवत्सूर्यो नॄन् ॥४॥
दिदृक्षेण्यः परि काष्ठासु जेन्य ईळेन्यो महो अर्भाय जीवसे ।
पुरुत्रा यदभवत्सूरहैभ्यो गर्भेभ्यो मघवा विश्वदर्शतः ॥५॥

ukshā́ mahā́ñ abhí vavaksha ene ajáras tasthāv itáūtir ṛishváḥ | urvyā́ḥ padó ní dadhāti sā́nau rihánty ū́dho arushā́so asya || 2 || samānám vatsám abhí saṃcárantī víshvag dhenū́ ví carataḥ suméke | anapavṛijyā́ñ ádhvano mímāne víṣvān kétāñ ádhi mahó dádhāne || 3 || dhī́rāsaḥ padáṃ kaváyo nayanti nā́nā hṛidā́ rákshamāṇā ajuryám | síshāsantaḥ páry apaṣyanta síndhum āvír ebhyo abhavat sū́ryo nṛ́īn || 4 || didṛikshéṇyaḥ pári kā́shṭhāsu jénya īḷényo mahó árbhāya jīváse | purutrā́ yád ábhavat sū́r áhaibhyo gárbhebhyo maghávā viṣvádarṣataḥ || 5 ||

(१४७) सप्तचत्वारिंशदुत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१६॥ कथा ते अग्ने शुचयन्त आयोर्ददाशुर्वाजेभिराशुषाणाः ।
उभे यत्तोके तनये दधाना ऋतस्य सामन्रणयन्त देवाः ॥१॥

147.

Kathā́ te agne ṣucáyanta āyór dadāṣúr vā́jebhir āṣu-shāṇā́ḥ | ubhé yát toké tánaye dádhānā ṛitásya sā́man ra-ṇáyanta devā́ḥ || 1 ||

Adorable and potent God pervades through two worlds—heaven and earth. He is beyond decay. He is generous in bestowing protection. His feet are on the summit of this earth and His radiance licks the udder of the entire space. 2

The two beautiful milch cows, representing two philosphies, worldly and spiritual, walk towards a common calf, i.e. lead to a common goal. They point out the obstacles to be avoided on the path, and provide all the indications of the measures to be adopted. 3

The realized and wise sages seek the Invincible (adorable Lord) in the interior of their heart, cherishing Him in manifold ways. For those people who see all around them the ocean of divine bliss, the sun of enlightenment makes its appearance. 4

In all regions, He is the one that is worth being sought, victorious, glorious, and to be adored. He is the source of life to great and small. He is opulent and His glory is manifest to all. He is the progenitor everywhere of the things of which He is the divine source. 5

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O adorable God, how does your all-pervading and purifying radiance support nourishment and long life? Blessed by these both how are the virtuous worshippers with their children and grandchildren delighted in chanting sacred hymns in their worship? 1

बोधा मे अस्य वचसो यविष्ठ मंहिष्ठस्य प्रभृतस्य स्वधावः ।
पीयति त्वो अनु त्वो गृणाति वन्दारुस्ते तन्वं वन्दे अग्ने ॥२॥
ये पायवो मामतेयं ते अग्ने पश्यन्तो अन्धं दुरितादरक्षन् ।
ररक्ष तान्त्सुकृतो विश्ववेदा दिप्सन्त इद्रिपवो नाह देभुः ॥३॥
यो नो अग्ने अररिवाँ अघायुररातीवा मर्चयति द्वयेन ।
मन्त्रो गुरुः पुनरस्तु सो अस्मा अनु मृक्षीष्ट तन्वं दुरुक्तैः ॥४॥
उत वा यः सहस्य प्रविद्वान्मर्तो मर्तं मर्चयति द्वयेन ।
अतः पाहि स्तवमान स्तुवन्तमग्ने माकिर्नो दुरिताय धायीः ॥५॥

bódhā me asyá vácaso yavishṭha máṅhishṭhasya prábhṛitasya svadhāvaḥ | píyati tvo ánu tvo gṛiṇāti vandárus te tanvàm vande agne || 2 || yé pāyávo māmateyám te agne páśyanto andhám duritád árakshan | raráksha tán sukṛíto viśvávedā dípsanta íd ripávo náha debhuḥ || 3 || yó no agne árarivāñ aghāyúr arātīvá marcáyati dvayéna | mántro gurúḥ púnar astu só asmā ánu mṛikshīshṭa tanvàm duruktaíḥ || 4 || utá vā yáḥ sahasya pravidván márto mártam marcáyati dvayéna | átaḥ pāhi stavamāna stuvántam ágne mákir no duritáya dhāyīḥ || 5 ||

(१४८) अष्टचत्वारिंशदुत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१७॥ मथीद्यदीं विष्टो मातरिश्वा होतारं विश्वाप्सुं विश्वदेव्यम् ।
नि यं दधुर्मनुष्यासु विक्षु स्वर्णं चित्रं वपुषे विभावम् ॥१॥

148.

Máthīd yád īṃ vishṭó mātaríśvā hótāraṃ viśvápsuṃ viśvádevyam | ní yáṃ dadhúr manushyàsu vikshú svàr ṇá citráṃ vápushe vibhávam || 1 ||

O ever-youthful and mighty adorable Lord, may you listen to my most reverential and earnestly recited hymns. Whilst some praise you and others defy you, I would continue to sing your splendid glory, since I love and revere you so much. 2

O adorable Lord, your fostering rays, perceiving the blindness of the son of a distressed mother, relieve him of his grief. Being omniscient, you offer protection to the righteous. Malevolent enemies would ever be unable to do them harm. 3

O adorable Lord, may he who does not allow homage to be offered and who does not offer homage himself and thus through ambiguity seeks to inflict injury on us, may his intentions be heavy on him and may his evil words injure him only. 4

And, O Lord, the source of might, whosoever assails another person, a worshipper of yours, with ambiguity, save him from this wicked. O adorable Lord, may you not consign us to misfortunes. 5

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The cosmic wind, of the firmament has churned out the cosmic fire, the invoker of Nature's bounties, multipurposeful and multicoloured, from its sources. The cosmic fire, beautiful like the resplendent sun, has been duly established in men-folk for the sustenance of their bodies. 1

दुदानमिन्न ददभन्त मन्माग्निर्वरूथं मम तस्य चाकन् ।
जुषन्त विश्वान्यस्य कर्मोपस्तुतिं भरमाणस्य कारोः ॥२॥
नित्ये चिन्नु यं सदने जगृभ्रे प्रशस्तिभिर्दधिरे यज्ञियासः ।
प्र सू नयन्त गृभयन्त इष्टावश्वासो न रथ्यो रारहाणाः ॥३॥
पुरूणि दस्मो नि रिणाति जम्भैराद्रोचते वन आ विभावा ।
आदस्य वातो अनु वाति शोचिरस्तुर्न शर्यामसनामनु द्यून् ॥४॥
न यं रिपवो न रिषण्यवो गर्भे सन्तं रेषणा रेषयन्ति ।
अन्धा अपश्या न दभन्नभिख्या नित्यास ईं प्रेतारो अरक्षन् ॥५॥

dadānám ín ná dadabhanta mánmāgnír várūtham máma tásya cākan | jushánta víşvāny asya kármópastutim bháramāṇasya kāróḥ || 2 || nítye cin nú yáṃ sádane jagṛibhré práşastibhir dadhiré yajñíyāsaḥ | prá sū́ nayanta gṛibháyanta ishṭā́v áşvāso ná rathyò rārahāṇā́ḥ || 3 || purū́ṇi dasmó ní riṇāti jámbhair ā́d rocate vána ā́ vibhā́vā | ā́d asya vā́to ánu vāti şocír ástur ná şáryām asanā́m ánu dyū́n || 4 || ná yáṃ ripávo ná rishaṇyávo gárbhe sántaṃ reshaṇā́ reshā́yanti | andhā́ apaşyā́ ná dabhann abhikhyā́ nítyāsa īṃ pretā́ro arakshan || 5 ||

(१४९) एकोनपञ्चाशदुत्तरशततमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । अग्निर्देवता । विराट् छन्दः ॥

१६॥ मुहः स राय एषते पतिर्दन्निन इनस्य वसुनः पद आ ।
उप ध्रजन्तमद्रयो विधन्नित् ॥१॥

149.

Maháḥ sá rāyá éshate pátir dánn iná inásya vásunaḥ padá ā́ | úpa dhrájantam ádrayo vidhánn ít || 1 ||

So long as I enumerate the glories of the cosmic fire, none can suppress me. The cosmic fire fully appreciates my approbations; and all the rest of the Natural forces are gratified in their turn whilst the fire is being glorified by us with praises. 2

Holy worshippers carry a fragment of this cosmic fire to their sacred place of worship and enshrine him with a chant of sacred hymns. Like the swift horses yoked to a chariot, they augment this fire quickly in the ceremonial place. 3

The destructive forest fire consumes numerous trees with his jaw-like flames. Then he brilliantly shines in the forest. The blowing wind then spreads this fire onwards, step by step, like the swift arrow of an archer. 4

The blind (of eyes) who sees not, and the blind of intellect detract not from his glory, whom no enemies, no malevolent adversaries harm even whilst yet in the embryo, for he is constantly defended by his admirers. 5

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The adorable Lord of great riches is coming here; the Lord of lords comes to the place of affluence. May we worship Him for granting wealth and wisdom. As He is approaching, let us be ready with sweet devotional expressions to greet Him. 1

स यो वृषा नरां न रोदस्योः श्रवोभिरस्ति जीवपीतसर्गः ।
प्र यः सस्राणः शिश्रीत योनौ ॥२॥
आ यः पुरं नार्मिणीमदीदेदत्यः कविर्नभन्यो३ नार्वा ।
सूरो न रुरुक्वाञ्छतात्मा ॥३॥
अभि द्विजन्मा त्री रोचनानि विश्वा रजांसि शुशुचानो अस्थात् ।
होता यजिष्ठो अपां सधस्थे ॥४॥
अयं स होता यो द्विजन्मा विश्वा दधे वार्याणि श्रवस्या ।
मर्तो यो अस्मै सुतुको ददाश ॥५॥

sá yó vṛishā narā́ṃ ná ródasyoḥ srávobhir ásti jīvápītasargaḥ | prá yáḥ sasrāṇáḥ siṣrīta yónau || 2 || á yáḥ púraṃ nármiṇīm ádīded átyaḥ kavír nabhanyò nárva | súro ná rurukvā́ñ chatā́tmā || 3 || abhí dvijánmā trī́ rocanā́ni vísvā rájāṅsi susucanó asthāt | hótā yájishṭho apā́ṃ sadhásthe || 4 || ayáṃ sá hótā yó dvijánmā vísvā dadhé vāryāṇi sravasyā́ | márto yó asmai sutúko dadā́sa || 5 ||

(१५०) पञ्चाशदुत्तरशततमं सूक्तम्

(१–३) तृचस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । अग्निर्देवता । उष्णिक् छन्दः ॥

११५१ पुरु त्वा दाश्वान्वोचेऽरिरग्ने तव स्विदा । तोदस्येव शरण आ महस्य ॥१॥
व्यनिनस्य धनिनः प्रहोषे चिदररुषः । कदा चन प्रजिगतो अदेवयोः ॥२॥
स चन्द्रो विप्र मर्त्यो महो व्राधन्तमो दिवि । प्रप्रेत्ते अग्ने वनुषः स्याम ॥३॥

150.

Purú tvā dāsvā́n voce 'rír agne táva svid á | todásyeva saraṇá á mahásya || 1 || vy àninásya dhanínaḥ prahoshé cid árarushaḥ | kadā́ caná prajígato ádevayoḥ || 2 || sá candró vipra mártyo mahó vrā́dhantamo diví | prá-prét te agne vanúshaḥ syāma || 3 ||

Great is the glory of the adorable Lord who rules over earth and heaven, and who, as well, guides the valour of men. It is He out of whom the creation has imbibed life, and who, entering into the womb, procreates (all living creatures). 2

He, who is wise and goes fast like the space wind, has lighted up the invincible city (the innermost cavity of the human body) and possessed of hundreds of forms is effulgent like a sun. 3

He, with his manifestation in the two realms, physical and spiritual, illuminates the three bright regions (terrestrial, interstitial and celestial) and shines over all the lustrous spheres. He is the invoker of all the cosmic forces and is present in the plasma of cosmic consciousness. 4

He, the invoker of divines (Nature's bounties), is manifested in the two realms (physical and spiritual). He bestows all excellent riches on that mortal who, with all his sincerity, surrenders completely to Him. Such a man is blessed with excellent progeny. 5

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Whilst offering homage to you with reverence I, the humble one, implore you in many ways, O adorable. I come to your most honoured presence, as if (like a servant) in the house of a great master. 1

I ask you also to withhold your favour from those types of rebels who though rich, do not acknowledge you as their Lord, do not offer their riches for a noble cause and who disregard your authority. 2

O, wise adorable God, assuredly that mortal who worships you becomes a celestial moon, the beauty and happiness personified, and further becomes the most eminent of the divines. May we, therefore, ever be your most enthusiastic worshippers. 3

(१५१) एकपञ्चाशदुत्तरशततमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । (१) प्रथमर्चो मित्रः, (२-९) द्वितीयादिनवानाञ्च मित्रावरुणौ देवताः । जगती छन्दः ॥

॥२०॥ मित्रं न यं शिम्या गोषु गव्यवः स्वाध्यो विदथे अप्सु जीजनन् ।
अरेजेतां रोदसी पाजसा गिरा प्रति प्रियं यजतं जनुषामवः ॥१॥
यद्ध त्यद्वां पुरुमीळ्हस्य सोमिनः प्र मित्रासो न दधिरे स्वाभुवः ।
अध क्रतुं विदतं गातुमर्चत उत श्रुतं वृषणा पस्त्यावतः ॥२॥
आ वां भूषन्क्षितयो जन्म रोदस्योः प्रवाच्यं वृषणा दक्षसे महे ।
यदीमृताय भरथो यदर्वते प्र होत्रया शिम्या वीथो अध्वरम् ॥३॥

151.

Mitráṃ ná yáṃ śímyā góshu gavyávaḥ svādhyò vidáthe apsú jíjanan | árejetāṃ ródasī pájasā girá práti priyáṃ yajatáṃ janúshām ávaḥ || 1 || yád dha tyád vām purumīḷhásya somínaḥ prá mitráso ná dadhiré svābhúvaḥ | ádha krátuṃ vidataṃ gātúm árcata utá śrutaṃ vṛishaṇā pastyā̀vataḥ || 2 || á vām bhūshan kshitáyo jánma ródasyoḥ praváċyaṃ vṛishaṇā dákshase mahé | yád īm ṛitáya bháratho yád árvate prá hótrayā śímyā vītho adhvarám || 3 ||

प्र सा क्षितिरसुर या महि प्रिय ऋतावानावृतमा घोषथो बृहत् ।
युवं दिवो बृहतो दक्षमाभुवं गां न धुर्युप युञ्जाथे अपः ॥४॥
मही अत्र महिना वारमृण्वथोऽरेणवस्तुज आ सद्मन्धेनवः ।
स्वरन्ति ता उपरताति सूर्यमा निम्रुच उषसस्तक्ववीरिव ॥५॥

prá sá kshitír asura yá máhi priyá ṛítāvānāv ṛitám á ghoshatho bṛihát | yuváṃ divó bṛiható dáksham ābhúvaṃ gáṃ ná dhury úpa yuñjāthe apáḥ || 4 || mahí átra mahiná váram ṛiṇvatho 'reṇávas túja á sádman dhenávaḥ | sváranti tá uparátāti súryam á nimrúċa ushásas takvavír iva || 5 ||

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Heaven and earth have been very much agitated by the force and energy of the cosmic fire, who is like a friend and benefactor of mankind and who deserves our adoration. It is he whom pious devotees, aspiring to obtain wealth and wisdom have generated by their sacred acts in the vital life-force of the human mind and body. 1

They, the poets, your admirers, offer to you both cosmic lights and cosmic plasma, the abundantly flowing and spontaneous melodious praises. Therefore, may you both consent to contribute to the wisdom of the poets and their ability to sing and listen, O bestowers of bliss, to the prayer of the family. 2

People glorify, O cosmic light and cosmic plasma, your manifestation in celestial space and earth to attain great strength. May you assuredly grant the desires of righteous men as the reward of their selfless works, and go to the place of worship to accept the offering that is solemnized with praise and oblation. 3

O mighty gracious divines (the cosmic light and cosmic plasma), we have carefully made that place a spot of worship which is most agreeable to you. O guardians of eternal laws, may you proclaim the ceremony having been duly performed. And may you harness this little ceremony with the vast operations going on in the cosmos like yoking a bull to the chariot. 4

Upon this vast earth you have given excellent cows, who continue to live under your care and protection. The innocent milch-kine, yielders of large quantities of milk return to their stalls at the day-end, and at the dawn, on the cloudy days, they anxiously cry for the sun, just as one cries, when sees thieves having entered in the house. 5

॥२१॥ आ वा॑मृ॒ताय॑ के॒शिनी॑रनूषत॒ मित्र॒ यत्र॒ वरु॑ण गा॒तुमर्च॑थः ।
अव॒ त्मना॑ सृ॒जतं॒ पिन्व॑तं॒ धियो॑ यु॒वं विप्र॑स्य॒ मन्म॑नामिरज्यथः ॥६॥
यो वां॑ य॒ज्ञैः श॑शमा॒नो ह॒ दाश॑ति क॒विर्होता॒ यज॑ति मन्म॒साध॑नः ।
उपाह॒ तं गच्छ॑थो वी॒थो अ॑ध्व॒रमच्छा॒ गिरः॑ सुम॒तिं ग॑न्तमस्म॒यू ॥७॥
यु॒वां य॒ज्ञैः प्र॑थ॒मा गोभि॑रञ्जत॒ ऋता॑वाना॒ मन॑सो॒ न प्रयु॑क्तिषु ।
भर॑न्ति वां॒ मन्म॑ना सं॒यता॒ गिरोऽदृ॑प्यता॒ मन॑सा रे॒वदा॑शाथे ॥८॥
रे॒वद्वयो॑ दधाथे रे॒वदा॑शा॒थे नरा॑ मा॒याभि॑रि॒तऊ॑ति॒ माहि॑नम् ।
न वां॒ द्यावोऽह॑भि॒र्नोत सिन्ध॑वो॒ न दे॑व॒त्वं प॒णयो॒ नान॑शु॒र्म॒घम् ॥९॥

á vam ritáya keśínīr anūshata mítra yátra váruṇa gātúm árcathaḥ | áva tmánā srijátam pínvataṃ dhíyo yuváṃ víprasya mánmanām irajyathaḥ || 6 || yó vāṃ yajñaíḥ śaśamānó ha dáśati kavír hótā yájati manmasádhanaḥ | úpāha táṃ gáchatho vīthó adhvarám áchā gíraḥ sumatíṃ gantam asmayū́ || 7 || yuváṃ yajñaíḥ prathamá góbhir añjata ṛítāvanā mánaso ná práyuktishu | bháranti vāṃ mánmanā saṃyátā gíró 'dṛipyatā mánasā revád āśāthe || 8 || revád váyo dadhāthe revád āśathe nárā māyábhir itáūti máhinam | ná vāṃ dyávó 'habhir nótá síndhavo ná devatvám paṇáyo nánaśur maghám || 9 ||

(१५२) द्विपञ्चाशदुत्तरशततमं सूक्तम्

(१-७) सप्तर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । मित्रावरुणौ देवते । त्रिष्टुप् छन्दः ॥

॥२२॥ यु॒वं वस्त्रा॑णि पीव॒सा व॑साथे यु॒वोरच्छि॑द्रा॒ मन्त॑वो ह॒ सर्गाः॑ ।
अवा॑तिरत॒मनृ॑तानि॒ विश्व॑ ऋ॒तेन॑ मित्रावरुणा॒ सचे॑थे ॥१॥

152.

Yuvám vástraṇi pīvasá vasāthe yuvor áchidrā mántavo ha sárgāḥ | ávātiratam ánṛitāni víṣva ṛiténa mitrāvaruṇā sacethe || 1 ||

O cosmic light and cosmic waters, wherever people acknowledge your existence, the lofty flames of cosmic (as well as of ceremonial) fire greet you; may you both bless us of your own accord with a discriminating matured intellect, since both of you are inspirers of poetic thoughts of the seer. 6

May both of you go to him and love his noble performance, who endowed with intelligence invokes you with his prayers, praises you, and worships you. Come, therefore, lovingly to respond to our worship, and be favourably disposed towards us. 7

O both of you, abiding by the eternal laws, the devotees honour you first with selfless work, discriminative intellect and disciplined mind, and trained senses. They offer to you praises and you then generously bestow wealth and wisdom on them. 8

O leaders, you graciously give food along with wealth, to all of us with your wide and ample provisions. Neither the heaven, nor the firmament, neither days nor nights, nor the oceans and nor the greedy wickeds attain your divinity or your grandeur. 9

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O cosmic light and cosmic plasma, you decorate yourself with uninterupted vestments (of radiance). Your plans and activities are free from faults. You conquer all falsehood and closely cleave unto the eternal law. 1

एतच्चन त्वो वि चिकेतदेषां सत्यो मन्त्रः कविशस्त ऋघावान् ।
त्रिरश्रिं हन्ति चतुरश्रिरुग्रो देवनिदो ह प्रथमा अजूर्यन् ॥२॥
अपादेति प्रथमा पद्वतीनां कस्तद्वां मित्रावरुणा चिकेत ।
गर्भो भारं भरत्या चिदस्य ऋतं पिपर्त्यनृतं नि तारीत् ॥३॥
प्रयन्तमित्परि जारं कनीनां पश्यामसि नोपनिपद्यमानम् ।
अनवपृग्णा वितता वसानं प्रियं मित्रस्य वरुणस्य धाम ॥४॥

etác caná tvo ví ciketad eshāṃ satyó mántraḥ kavisastá ṛighāvān | trirásrim hanti cáturasrir ugró devanído há prathamā́ ajūryan || 2 || apā́d eti prathamā́ padvátīnāṃ kás tád vām mitrāvaruṇā́ ciketa | gárbho bhārám bharaty ā́ cid asya ṛitám píparty ánṛitaṃ ní tārīt || 3 || prayántam ít pári jārám kanínām pásyāmasi nópanipádyamānam | ánavapṛigṇā vítatā vásānam priyám mitrásya váruṇasya dhā́ma || 4 ||

अनश्वो जातो अनभीशुरर्वा कनिक्रदत्पतयदूर्ध्वसानुः ।
अचित्तं ब्रह्म जुजुषुर्युवानः प्र मित्रे धाम वरुणे गृणन्तः ॥५॥
आ धेनवो मामतेयमवन्तीर्ब्रह्मप्रियं पीपयन्त्सस्मिन्नूधन् ।
पित्वो भिक्षेत वयुनानि विद्वानासाविवासन्नदितिमुरुष्येत् ॥६॥
आ वां मित्रावरुणा हव्यजुष्टिं नमसा देवाववसा ववृत्याम् ।
अस्माकं ब्रह्म पृतनासु सह्या अस्माकं वृष्टिर्दिव्या सुपारा ॥७॥

anasvó jātó anabhīsúr árvā kánikradat patayad ūrdhvásānuḥ | acíttam bráhma jujushur yúvānaḥ prá mitré dhā́ma váruṇe gṛiṇántaḥ || 5 || ā́ dhenávo māmateyám ávantīr brahmapríyam pīpayan sásminn ū́dhan | pitvó bhiksheta vayúnāni vidvā́n āsā́vívāsann áditim urushyet || 6 || ā́ vām mitrāvaruṇā havyájushṭiṃ námasā devāv ávasā vavṛityām | asmā́kam bráhma pṛítanāsu sahyā asmā́kaṃ vṛishṭír divyā́ supārā́ || 7 ||

Each one of you (cosmic light and cosmic plasma) is competent to discern the truth, is wise, commended by the learned and intelligent. The sharp four-edged weapon defeats the three-edged one (the well-armed slays the less efficiently accoutred one). The antagonists of divine forces, assuredly, are bound to perish ultimately. 2

O cosmic light and cosmic plasma, who could have thought that, assisted by you, dawn, devoid of foot, would march ahead of creatures possessing feet; and that your infant (the sun) would sustain the burden of this world. He diffuses the light of truth and dispels the darkness of falsehood. 3

We only behold the sun, the lover of the maiden dawns, ever in movement, never stopping for an instant, clad in inseparable radiance, and spreading far and wide its glory in the beloved abode of cosmic light and cosmic plasma. 4

Though without a horse and without reins, he moves with swiftness and then with its roaring grandeur ascends to higher and higher summits. The ever-youthful sun passes through the realms of cosmic light and cosmic plasma. May we praise and glorify him with hymns of deep meaning. 5

May the cows serve the attached loving devotee with their well-filled udders. May the invoker, fully conversant with the details of worship, pray for nourishing food. May the dedicated devotee attain spotless fame. 6

O cosmic light and cosmic plasma, may I offer oblation to you with all due reverence. May our dedication and offerings lead us to victory in our struggles. May we have showers of rain from space to make us prosperous. 7

(१५३) त्रिपञ्चाशदुत्तरशततमं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । मित्रावरुणौ देवते । त्रिष्टुप् छन्दः ॥

यजा॑महे वां म॒हः स॒जोषा॑ ह॒व्येभि॑र्मित्रावरुणा॒ नमो॑भिः ।
घृ॒तैर्घृ॑तस्नू॒ अध॒ यद्वा॑म॒स्मे अ॑ध्व॒र्यवो॒ न धी॒तिभि॒र्भर॑न्ति ॥१॥
प्रस्तु॑तिर्वां॒ धाम॒ न प्रयु॑क्ति॒रया॑मि मित्रावरुणा सुवृ॒क्तिः ।
अ॒नक्ति॒ यद्वां॑ वि॒दथे॑षु॒ होता॑ सु॒म्नं वां॑ सू॒रिर्वृ॑षणा॒वियक्ष॑न् ॥२॥

153.

Yájāmahe vām maháḥ sajóshā havyébhir mitrāvaruṇā námobhiḥ | ghṛitaír ghṛitasnū ádha yád vām asmé adhvaryávo ná dhītíbhir bháranti || 1 || prástutir vāṃ dhā́ma ná práyuktir áyāmi mitrāvaruṇā suvṛiktíḥ | anákti yád vāṃ vidátheshu hótā sumnáṃ vāṃ sūrír vṛishaṇāv íyakshan || 2 ||

पी॒पाय॑ धे॒नुरदि॑तिर्ऋ॒ताय॒ जना॑य मित्रावरुणा हवि॒र्दे ।
हि॒नोति॒ यद्वां॑ वि॒दथे॑ सप॒र्यन्त्स रा॒तह॑व्यो॒ मानु॑षो॒ न होता॑ ॥३॥
उ॒त वां॑ वि॒क्षु मद्या॒स्वन्धो॒ गाव॒ आप॑श्च पीपयन्त दे॒वीः ।
उ॒तो नो॑ अ॒स्य पू॒र्व्यः पति॒र्दन्वी॒तं पा॒तं पय॑स उ॒स्रिया॑याः ॥४॥

pīpā́ya dhenúr áditir ṛitā́ya jánāya mitrāvaruṇā havirdé | hinóti yád vāṃ vidáthe saparyán sá rātáhavyo mā́nusho ná hótā || 3 || utá vāṃ vikshú mádyāsv ándho gā́va ā́paś ca pīpayanta devī́ḥ | utó no asyá pūrvyáḥ pátir dán vītám pātám páyasa usríyāyāḥ || 4 ||

153

O cosmic light and cosmic plasma, highly energetic and endowed with mutual affinities, our ministerial chiefs have been speaking of you both in the highest terms and therefore, all of us are also adoring you reverentially with our offerings. 1

O cosmic light and cosmic plasma, here is offered to you our devotional prayer. Here we think of you with affection as if belonging to one's own home. O mighty showerer of bliss, our learned invoker solicits happiness by performing fire-ceremony, offers his homage to both of you in these operations. 2

O cosmic light and cosmic plasma, may the productive milch-cow furnish abundant milk for the dedicated virtuous man, as when the ministrant priest glorifying you propitiates in the solemnity while performing the fire-ceremony. 3

May you both (cosmic light and cosmic plasma) make all deserving people prosperous with the supply of food, cows and water. And may the cosmic fire, the old patron, enrich us. May you both accept the sacrificial food and the milk of the milch-cow. 4

(१५४) चतुष्पञ्चाशदुत्तरशततमं सूक्तम्

(१-६) षड्‌ृचस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । विष्णुर्देवता । त्रिष्टुप् छन्दः ॥

॥२४॥ विष्णोर्नु कं वीर्याणि प्र वोचं यः पार्थिवानि विममे रजांसि ।
यो अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगायः ॥१॥
प्र तद्विष्णुः स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः ।
यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा ॥२॥
प्र विष्णवे शूषमेतु मन्म गिरिक्षित उरुगायाय वृष्णे ।
य इदं दीर्घं प्रयतं सधस्थमेको विममे त्रिभिरित्पदेभिः ॥३॥

154.

Víshṇor nú kaṃ vīryāṇi prá vocaṃ yáḥ pā́rthivāni vimamé rájāṅsi | yó áskabhayad úttaraṃ sadhásthaṃ vicakramāṇás tredhórugāyáḥ || 1 || prá tád víshṇu stavate vīryèṇa mṛigó ná bhīmáḥ kucaró girishṭhā́ḥ | yásyorúshu trishú vikrámaṇeshv adhikshiyánti bhúvanāni víṣvā || 2 || prá víshṇave ṣūshám etu mánma girikshíta urugāyā́ya vṛ́ishṇe | yá idáṃ dīrghám práyataṃ sadhástham éko vimamé tribhír ít padébhiḥ || 3 ||

यस्य त्री पूर्णा मधुना पदान्यक्षीयमाणा स्वधया मदन्ति ।
य उ त्रिधातु पृथिवीमुत द्यामेको दाधार भुवनानि विश्वा ॥४॥
तदस्य प्रियमभि पाथो अश्यां नरो यत्र देवयवो मदन्ति ।
उरुक्रमस्य स हि बन्धुरित्था विष्णोः पदे परमे मध्व उत्सः ॥५॥

yásya trí pūrṇā́ mádhunā padā́ny ákshīyamāṇā svadháyā mádanti | yá u tridhā́tu pṛithivím utá dyā́m éko dādhā́ra bhúvanāni víṣvā || 4 || tád asya priyám abhí pā́tho aṣyāṃ náro yátra devayávo mádanti | urukramásya sá hí bándhur itthā́ víshṇoḥ padé paramé mádhva útsaḥ || 5 ||

154

Earnestly I glorify the mighty deeds of the all-pervading God, who has made the terrestrial bodies, who is highly glorified and who upholds the extensive cosmos, possessed of three types of motions of translation, of rotation and of vibration. 1

The all-pervading God has been dominating by His prowess like a sturdy wild mountain lion. Within His three-extended paces, He covers the entire creation. 2

To Him alone, who has created the entire extensive universe with three components (macro, micro, and ultra-micro), and who is the showerer of bliss, the upholder of clouds, and the one glorified by all, are dedicated our learning and endeavours; 3

and to the one in whose imperishable, delightful and self-ordained three regions lives and rejoices the world, and who, verily, alone upholds the terrestrial and celestial regions with the three-fold elements (tranquil, active and inert). 4

May I occupy that enviable position of His in which the godly virtuous people find delight. In the exalted station of this all-pervading God, there is a (perpetual) fountain of felicity and He is ever a friend of the earnestly active. 5

ता वां वास्तून्युश्मसि गमध्यै यत्र गावो भूरिशृङ्गा अयासः ।
अत्राह तदुरुगायस्य वृष्णः परमं पदमव भाति भूरि ॥६॥

tá vám vástuny uṣmasi gámadhyai yátra gávo bhúrisṛiñgā ayásaḥ | átráha tád urugāyásya vríshṇaḥ paramám padám áva bhati bhúri || 6 ||

(१५५) पञ्चपञ्चाशदुत्तरशततमं सूक्तम्

(१-६) षड्ऋचस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । (१-३) प्रथमतृचस्येन्द्राविष्णू, (४-६) द्वितीयतृचस्य च विष्णुर्देवता । जगती छन्दः ॥

॥२५॥

प्र वः पान्तमन्धसो धियायते महे शूराय विष्णवे चार्चत ।
या सानुनि पर्वतानामदाभ्या महस्तस्थतुरर्वतेव साधुना ॥१॥
त्वेषमित्था समरणं शिमीवतोरिन्द्राविष्णू सुतपा वामुरुष्यति ।
या मर्त्याय प्रतिधीयमानमित्कृशानोरस्तुरसनामुरुष्यथः ॥२॥
ता ईं वर्धन्ति मह्यस्य पौंस्यं नि मातरा नयति रेतसे भुजे ।
दधाति पुत्रोऽवरं परं पितुर्नाम तृतीयमधि रोचने दिवः ॥३॥

155.

Prá vaḥ pántam ándhaso dhiyāyaté mahé ṣúrāya víshṇave cārcata | yá sánuni párvatānām ádābhyā mahás tasthátur árvateva sādhúnā || 1 || tveshám itthá samáraṇam ṣímīvator índrāvishṇū sutapá vām urushyati | yá mártyāya pratidhīyámānam ít kṛiṣánor ástur asanám urushyáthaḥ || 2 || tá īṃ vardhanti máhy asya paúṅsyaṃ ní mātárā nayati rétase bhujé | dádhāti putró 'varam páram pitúr náma tṛitíyam ádhi rocané diváḥ || 3 ||

We pray that both of you may go to those regions of enlightenment where the penetrating and wide-spreading rays get free admittance. Here exists the effulgent supreme abode of the highly-praised and all pervading God, the showerer of benefits. 6

155

May you respectfully offer wholesome drinks to both the invincible great sun and to the thunder-clouds who have ascended on the hill-tops with the speed of a fast moving horse. 1

O sun and thunder-clouds, the extensive and blinding effulgence of both of you has been very much augmented by the devotee by his exhilarating offerings. Both of you have given extensive support to the fire-projectile for the protection of men. 2

These offerings increase the virility of this sun, which He then establishes between the two mothers (earth and heaven) for generation and gratification. Just as the son has the inferior and superior, and a third (middle) appellations of the father, similarly the sun establishes its effulgence in the celestial space. 3

तत्तदिदस्य पौंस्यं गृणीमसीनस्य त्रातुरवृकस्य मीळ्हुषः ।
यः पार्थिवानि त्रिभिरिद्विगामभिरुरु क्रमिष्टोरुगायाय जीवसे ॥४॥
द्वे इदस्य क्रमणे स्वर्दृशोऽभिख्याय मर्त्यो भुरण्यति ।
तृतीयमस्य नकिरा दधर्षति वयश्चन पतयन्तः पतत्रिणः ॥५॥
चतुर्भिः साकं नवतिं च नामभिश्चक्रं न वृत्तं व्यतीँरवीविपत् ।
बृहच्छरीरो विमिमान ऋक्वभिर्युवाकुमारः प्रत्येत्याहवम् ॥६॥

tát-tad íd asya paúṅsyam griṇīmasīnásya trātúr avṛikásya mīḷhúshaḥ | yáḥ pārthivāni tribhír íd vígāmabhir urú krámishṭorugāyā́ya jīváse || 4 || dvé íd asya krámaṇe svardṛíso 'bhikhyā́ya mártyo bhuraṇyati | tṛitī́yam asya nákir ā́ dadharshati váyaş caná patáyantaḥ patatríṇaḥ || 5 || catúrbhiḥ sākám navatím ca nā́mabhiṣ cakrám ná vṛittám vyátīm̐r avīvipat | bṛihácchárīro vimímāna ṛíkvabhir yúvākumāraḥ práty ety āhavám || 6 ||

(१५६) षट्पञ्चाशदुत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । विष्णुर्देवता । जगती छन्दः ॥

॥२६॥ भवा मित्रो न शेव्यो घृतासुतिर्विभूतद्युम्न एवया उ सप्रथाः ।
अधा ते विष्णो विदुषा चिदर्ध्यः स्तोमो यज्ञश्च राध्यो हविष्मता ॥१॥
यः पूर्व्याय वेधसे नवीयसे सुमज्जानये विष्णवे ददाशति ।
यो जातमस्य महतो महि ब्रवत्सेदु श्रवोभिर्युज्यं चिदभ्यसत् ॥२॥

156.

Bhávā mitró ná ṣévyo ghṛitā́sutir víbhūtadyumna evayā́ u sapráthāḥ | ádhā te vishṇo vidúshā cid árdhya stómo yajñáṣ ca rā́dhyo havíshmatā || 1 || yáḥ pūrvyā́ya vedháse návīyase sumájjānaye víshṇave dádāṣati | yó jātám asya mahatọ́ máhi brávat séd u ṣrávobhir yújyam cid abhy àsat || 2 ||

Therefore we celebrate the virility of this (sun) who is powerful and foe-less, and who is a gracious saviour and who traverses widely the interspace above the earth in three consecutive paces so that the world may live with its full existence. 4

The mortal man is able to track two steps of this effulgent sun, traversing in celestial space, but he comprehends not the third one; in fact, no bird soaring in the interspace can trace it. 5

He (the sun) by his gyrations, causes ninety into four (360) rotations (of the earth, 360 days in a year), like a circular wheel, moving on its axis,—the massive body of the sun again and again appears daily in many forms, ever-matured young, not immature, he comes as if to participate in our morning invocations. 6

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O sun, producer of sap, resplendent, and accessible everywhere, may you be helpful like a friend to us. And, as, such, compliments are repeatedly paid to you by the wise and sacred fire-rituals solemnized by the offerer of oblations. 1

He who presents offerings to the Lord, the Self in the sun, the most ancient, yet also the recent, the self-born, and the one who describes the great birth of this mighty sun, that devotee alone verily attains prosperity and high status. 2

तमु स्तोतारः पूर्व्यं यथा विद ऋतस्य गर्भं जनुषा पिपर्तन ।
आस्य जानन्तो नाम चिद्विवक्तन महस्ते विष्णो सुमतिं भजामहे ॥३॥
तमस्य राजा वरुणस्तमश्विना क्रतुं सचन्त मारुतस्य वेधसः ।
दाधार दक्षमुत्तममहर्विदं व्रजं च विष्णुः सखिवाँ अपोर्णुते ॥४॥
आ यो विवाय सचथाय दैव्य इन्द्राय विष्णुः सुकृते सुकृत्तरः ।
वेधा अजिन्वत्त्रिषधस्थ आर्यमृतस्य भागे यजमानमाभजत् ॥५॥

tám u stotārah̩ pūrvyám̩ yáthā vidá r̩itásya gárbham̩ janúshā pipartana | ásya jānánto nāma cid vivaktana mahás te vishn̩o sumatím bhajāmahe || 3 || tám asya rájā váruṇaś tám aṣvínā krátum sacanta mārutasya vedhásah̩ dādhára dáksham uttamám aharvídam̩ vrajám̩ ca víshn̩uh̩ sákhivāñ apornuté || 4 || á yó viváya sacáthāya daívya índrāya víshn̩uh̩ sukr̩íte sukr̩íttarah̩ | vedhá ajinvat trishadhasthá áryam r̩itásya bhāgé yájamānam ábhajat || 5 ||

(१५७) सप्तपञ्चाशदुत्तरशततमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । अश्विनौ देवते । (१-४) प्रथमादिचतुर्ऋचां जगती, (५-६) पञ्चमीषष्ठ्योश्च त्रिष्टुप् छन्दसी ॥

॥२७॥ अबोध्यग्निर्ज्म उदेति सूर्यो व्युषाश्चन्द्रा मह्यावो अर्चिषा ।
आयुक्षातामश्विना यातवे रथं प्रासावीद्देवः सविता जगत्पृथक् ॥१॥

157.

Ábodhy agnír jmá úd eti sū́ryo vy ùshā́ṣ candrā́ mahy āvo arcíshā | ā́yukshātām aṣvínā yā́tave rátham prā́sāvīd deváh̩ savitā́ jágat pr̩íthak || 1 ||

O singers, may you propitiate of your own accord that Self in the sun, who is existent from very old times and is the centre of all orderly creation. O sun, aware of your greatness, may we celebrate your name and enjoy your favour. 3

The royal sun works in perfect unison with space-winds, and Nature's forces and around him move the twins, the earth and the moon. The sun with his associates has the supreme control on the light that causes the day and he breaks open the cluster of clouds . 4

The celestial sun, the prime mover of cosmic activity, comes to assist the lower self (the soul), the accomplisher of noble deeds. He (the sun) being present in all the three regions, shows favour to the virtuous people and admits the performers of dedicated acts to their appropriate shares. 5

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Fire is awakened on the earth ; the sun rises ; the refulgent dawn, exhilarating by her radiance, has adorned the horizon. The twins (the physicians and surgeons) have yoked their car and put it on road to help the sick and wounded. The divine sun has put the world on different routines. 1

यद्युञ्जाथे वृषणमश्विना रथं घृतेन नो मधुना क्षत्रमुक्षतम् ।
अस्माकं ब्रह्म पृतनासु जिन्वतं वयं धना शूरसाता भजेमहि ॥२॥
अर्वाङ् त्रिचक्रो मधुवाहनो रथो जीराश्वो अश्विनोर्यातु सुष्टुतः ।
त्रिवन्धुरो मघवा विश्वसौभगः शं न आ वक्षद्द्विपदे चतुष्पदे ॥३॥
आ न ऊर्जं वहतमश्विना युवं मधुमत्या नः कशया मिमिक्षतम् ।
प्रायुस्तारिष्टं नी रपांसि मृक्षतं सेधतं द्वेषो भवतं सचाभुवा ॥४॥

yád yuñjáthe vríshaṇaṃ aşvinā rátham ghṛiténa no mádhunā kshatrám ukshatam asmā́kam bráhma pṛ́tanāsu jinvatam vayáṃ dhánā şū́rasātā bhajemahi || 2 || arvā́ñ tricakró madhuvā́hano rátho jīrā́şvo aşvínor yātu súshṭutaḥ | trivandhuró maghávā visvásaubhagaḥ şáṃ na ā́ vakshad dvipáde cátushpade || 3 || ā́ na ū́rjaṃ vahatam aşvinā yuvám mádhumatyā naḥ kásayā mimikshatam | prā́yus tā́rishṭaṃ nī́ rápāṅsi mṛikshataṃ sédhataṃ dvésho bhávataṃ sacābhúvā ||4||

युवं ह गर्भं जगतीषु धत्थो युवं विश्वेषु भुवनेष्वन्तः ।
युवमग्निं च वृषणावपश्च वनस्पतींरश्विनावैरयेथाम् ॥५॥
युवं ह स्थो भिषजा भेषजेभिरथो ह स्थो रथ्या राथ्येभिः ।
अथो ह क्षत्रमधि धत्थ उग्रा यो वां हविष्मान्मनसा ददाश ॥६॥

yuváṃ ha gárbhaṃ jágatīshu dhattho yuváṃ víşveshu bhúvaneshv antáḥ | yuvám agníṃ ca vṛishaṇāv apáş ca vánaspátīṅr aşvināv aîrayethām || 5 || yuváṃ ha stho bhisha̍jā bheshajébhir átho ha stho rathyā̀ ráthyebhiḥ | átho ha kshatrám ádhi dhattha ugrā yó vāṃ havíshmān mánasā dadā́şa || 6 ||

O twins (physicians and surgeons), as you are harnessing your mighty bounteous chariot, we pray to you that with your car and treatment, may you refresh our brave soldiers engaged in war with honey and butter. May you also provide wisdom to our learned men in their endeavours. May our heroes obtain riches in their ventures. 2

May the three-wheeler chariot of the twins (physician and surgeon) drawn by swift horses (engines) laden with sweet nourishments, moving on three axles (to enable the chariot to move in three dimensions) all round well-set up bring prosperity to our men and cattle. 3

Bring us, O twins, vigour, animate us with your honeyed-sprays, prolong our lives, wipe away our pains, and ward off our enemies and be our associates. 4

Both of you, O twins, the showerer of benefits, are able to inseminate the germ of life in cows and other female cattle, within all living beings, and you supervise the supply of healthy fuel, water and plant materials (for our prosperity). 5

Both of you, physician and surgeon, are conversant with remedies, medicines and treatment. You ride in a quick vehicle drawn by well-trained steeds, and therefore, you, mighty divines, resolutely provide valour to the person, who with his intent devotion, offers his regards to you and seeks your help. 6.

(१५८) अष्टपञ्चाशदुत्तरशततमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । अश्विनौ देवते । (१-५) प्रथमादिपञ्चर्चां त्रिष्टुप्, (६) षष्ठ्याश्चानुष्टुप् छन्दसी ॥

वसू रुद्रा पुरुमन्तू वृधन्ता दशस्यतं नो वृषणावभिष्टौ ।
दस्रा ह यद्रेक्ण औचथ्यो वां प्र यत्सस्राथे अकवाभिरूती ॥१॥
को वां दाशत्सुमतये चिदस्यै वसू यद्धेथे नमसा पदे गोः ।
जिगृतमस्मे रेवतीः पुरंधीः कामप्रेणेव मनसा चरन्ता ॥२॥
युक्तो ह यद्वां तौग्र्याय पेरुर्वि मध्ये अर्णसो धायि पज्रः ।
उप वामवः शरणं गमेयं शूरो नाज्म पतयद्भिरेवैः ॥३॥

158.

Vásū rudrā́ purumántū vṛidhántā daṣasyátaṃ no vṛishaṇāv abhíshṭau | dásrā ha yád rékṇa aucathyó vām prá yát sasṛáthe ákavābhir ūtī́ || 1 || kó vāṃ dāṣat sumatáye cid asyaí vásū yád dhéthe námasā padé góḥ | jigṛitám asmé revátīḥ púraṃdhīḥ kāmapréṇeva mánasā cárantā || 2 || yuktó ha yád vāṃ taugryā́ya perúr ví mádhye árṇaso dhā́yi pajráḥ | úpa vām ávaḥ ṣaraṇám gameyaṃ ṣū́ro nā́jma patáyadbhir évaiḥ || 3 ||

उपस्तुतिरौचथ्यमुरुष्येन्मा मामिमे पतत्रिणी वि दुग्धाम् ।
मा मामेधो दशतयश्चितो धाक् प्र यद्वां बद्धस्त्मनि खादति क्षाम् ॥४॥
न मा गरन्नद्यो मातृतमा दासा यदीं सुसमुब्धमवाधुः ।
शिरो यदस्य त्रैतनो वितक्षत्स्वयं दास उरो अंसावपि ग्ध ॥५॥

úpastutir aucathyám urushyen mā́ mā́m imé patatríṇī ví dugdhām | mā́ mā́m édho dáṣatayaṣ citó dhāk prá yád vām baddhás tmáni khā́dati kshā́m || 4 || ná mā garan nadyò mātṛítamā dāsā́ yád īṃ súsamubdham avā́dhuḥ | ṣíro yád asya traitanó vitákshat svayáṃ dāsá úro áṅsāv ápi gdha || 5 ||

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O (twins) the possessors of wealth and defenders, both of you are exceedingly wise, great, full of virility, fulfillers of desires, and destroyers of adversaries, when the deserving devotee approaches you for assistance. May you come quickly forward with liberal help. 1

O twins, the possessors of wealth, who could have given us so liberally, as you have on our mere obeisance at the altar. May you grant us cows, rich in milk, since you have always the intention of granting the requests of others. 2

O twin divines, as your swift and mighty chariot, able to cross the sea, was harnessed and placed in the middle of the surging ocean for the rescue of the benevolent saviour, so may I swiftly reach your preserving protection as a victorious hero who returns home quickly as if by riding flying horses. 3

May the praise addressed to you, O twin divines, preserve the son of the righteous man. Let not these fast revolving days and nights exhaust me ; let not the tenfold pile of wood burn me : let it not be that the devotee of yours, now bound as slave himself, bite the earth. 4

The infidel adversaries (in wars and battles) so often hurl me down, even the old and decrepit, and yet the rivers, becoming kind to me as mothers, do not swallow me. Another heathen with tridentate spears inflicts injuries on my head, breast and shoulders. [Yet you could save me.] 5

दीर्घतमा मामतेयो जुजुर्वान्दशमे युगे ।
अपामर्थं यतीनां ब्रह्मा भवति सारथिः ॥६॥

dīrghátamā māmateyó jujurvā́n daṣamé yugé | apā́m ártham yatī́nāṃ brahmā́ bhavati sā́rathiḥ || 6 ||

(१५९) एकोनषष्ट्युत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । द्यावापृथिव्यौ देवते । जगती छन्दः ॥

प्र द्यावा यज्ञैः पृथिवी ऋतावृधा मही स्तुषे विदथेषु प्रचेतसा ।
देवेभिर्ये देवपुत्रे सुदंससेत्था धिया वार्याणि प्रभूषतः ॥१॥
उत मन्ये पितुरद्रुहो मनो मातुर्महि स्वतवस्तद्धवीमभिः ।
सुरेतसा पितरा भूम चक्रतुरुरु प्रजाया अमृतं वरीमभिः ॥२॥
ते सूनवः स्वपसः सुदंससो मही जज्ञुर्मातरा पूर्वचित्तये ।
स्थातुश्च सत्यं जगतश्च धर्मणि पुत्रस्य पाथः पदमद्वयाविनः ॥३॥

159.

Prá dyā́vā yajñaiḥ pṛithivī́ ṛitāvṛídhā mahī́ stushe vidátheshu prácetasā | devébhir yé devápntre sudáṅsasetthā́ dhiyā́ vā́ryāṇi prabhū́shataḥ || 1 || utá manye pitúr adrúho máno mātúr máhi svátavas tád dhávīmabhiḥ | surétasā pitárā bhū́ma cakratur urú prajā́yā amṛítaṃ várīmabhiḥ || 2 || té sūnávaḥ svápasaḥ sudáṅsaso mahī́ jajñur mātárā pūrvácittaye | sthātúṣ ca satyā́ṃ jágataṣ ca dhármaṇi putrásya pāthaḥ padám ádvayāvinaḥ || 3 ||

This long-tortured son of an affectionate mother thus might remain for ten long years in terrible state, and become decrepit. He, however, under the protection and care (of the physicians and surgeons) could live a long and dedicated life, and become a leader amongst learneds. 6

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I glorify with sacred ceremonies the vast heaven and earth of divine origin, augmenters of worship, and intelligent in regard to operations of public use and who bring forth the choicest blessings through wonder-working wisdom. 1

And by invocations I propitiate the benevolent attitude of my affectionate father (heaven) and mother (earth) who with their virility and protective measures made this far-flung world immortal for their children. 2

These charming children of yours, the performer of deeds, recognize you as their great parent for having received from you the first instructions. For the welfare of inanimate and animate creation, they preserve the status of their guileless son (the fire). 3

ते मायिनो ममिरे सुप्रचेतसो जामी सयोनी मिथुना समोकसा ।
नव्यंनव्यं तन्तुमा तन्वते दिवि समुद्रे अन्तः कवयः सुदीतयः ॥४॥
तद्राधो अद्य सवितुर्वरेण्यं वयं देवस्य प्रसवे मनामहे ।
अस्मभ्यं द्यावापृथिवी सुचेतुना रयिं धत्तं वसुमन्तं शतग्विनम् ॥५॥

té māyíno mamire suprá-cetaso jāmí sáyonī mithuná sámokasā | návyaṃ-navyaṃ tántum ā́ tanvate diví samudré antáḥ kaváyaḥ sudītáyaḥ ||4|| tád rā́dho adyá savitúr váreṇyaṃ vayáṃ devásya prasavé manāmahe | asmábhyaṃ dyāvāpṛithivī sucetúnā rayíṃ dhattaṃ vásumantaṃ ṣatagvínam ||5||

(१६०) षष्ट्युत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । द्यावापृथिव्यौ देवते । जगती छन्दः ॥

ते हि द्यावापृथिवी विश्वशम्भुव ऋतावरी रजसो धारयत्कवी ।
सुजन्मनी धिषणे अन्तरीयते देवो देवी धर्मणा सूर्यः शुचिः ॥१॥
उरुव्यचसा महिनी असश्चता पिता माता च भुवनानि रक्षतः ।
सुधृष्टमे वपुष्ये न रोदसी पिता यत्सीमभि रूपैरवासयत् ॥२॥
स वह्निः पुत्रः पित्रोः पवित्रवान्पुनाति धीरो भुवनानि मायया ।
धेनुं च पृश्निं वृषभं सुरेतसं विश्वाहा शुक्रं पयो अस्य दुक्षत ॥३॥

160.

Té hí dyā́vāpṛithiví viṣváṣambhuva ṛitā́varī rájaso dhārayátkavī | sujánmanī dhisháṇe antár īyate devó deví dhár-maṇā sū́ryaḥ ṣúciḥ || 1 || uruvyácasā mahínī asaṣcátā pitā́ mātā́ ca bhúvanāni rakshataḥ | sudhṛíshṭame vapushyè ná ródasī pitā́ yát sīm abhí rūpaír ávāsayat ||2|| sá váhniḥ putráḥ pitróḥ pavítravān punā́ti dhíro bhúvanāni māyáyā | dhenúṃ ca príṣniṃ vṛishabbháṃ surétasaṃ viṣvā́hā ṣukrám páyo asya dukshata || 3 ||

Those provident and wise divines, all of the same source, coupled to each other, living in the same place, knowing (their functions) and bright shining, they spread new, and ever-new warp and woof throughout the radiant cosmos. 4

So may we beg today for our growth the choicest wealth of the resplendent creator, our Lord, and through Him, may this benign heaven and earth bestow upon us riches of habitation and hundreds of things of value. 5

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These two divines, heaven and earth, bestow happiness on all. They are bound by the universal law and sustain water (of rains in space) and are full of splendour. The resplendent sun proceeds in the inter-space for the discharge of his assigned duty. 1

Widely expanded, vast, not joined to each other, the celestial father and the terrestrial mother of all beings preserve the world. They are resolute on their paths and work for the good of all creatures. The father clothes everything with colourfully attractive forms. 2

Fire, the pure and the resolute son of these parents, sanctifies the worlds by his intelligence, and also sanctifies the milch-cow (the earth) and the vigorous bull (the heaven). He further daily milks the pellucid milk (of the heaven). 3

अयं देवानामपसामपस्तमो यो जजान रोदसी विश्वशम्भुवा ।
वि यो ममे रजसी सुक्रतूययाजरेभिः स्कम्भनेभिः समानृचे ॥४॥
ते नो गृणाने महिनी महि श्रवः क्षत्रं द्यावापृथिवी धासथो बृहत् ।
येनाभि कृष्टीस्ततनाम विश्वहा पनाय्यमोजो अस्मे समिन्वतम् ॥५॥

ayáṃ devā́nām apásām apástamo yó jajā́na ródasī viṣvā́ṣambhuvā | ví yó mamé rájasī sukratūyáyājárebhi skámbhanebhiḥ sám ānṛice || 4 || té no gṛiṇāné mahinī máhi ṣrávaḥ kshatráṃ dyā́vāprithivī́ dhāsatho bṛihát | yénābhí kríshṭī́s tatánāma viṣváhā panā́yyam ójo asmé sám invatam || 5 ||

(१६१) एकषष्ट्युत्तरशततमं सूक्तम्

(१-१४) चतुर्दशर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । ऋभवो देवताः । (१-१३) प्रथमादित्रयोदशर्चां जगती, (१४) चतुर्दश्याश्च त्रिष्टुप् छन्दसी ॥

किमु श्रेष्ठः किं यविष्ठो न आजगन्किमीयते दूत्यं१ कद्यदूचिम ।
न निन्दिम चमसं यो महाकुलोऽग्ने भ्रातर्द्रुण इद्भूतिमूदिम ॥१॥
एकं चमसं चतुरः कृणोतन तद्वो देवा अब्रुवन्तद्व आगमम् ।
सौधन्वना यद्येवा करिष्यथ साकं देवैर्यज्ञियासो भविष्यथ ॥२॥
अग्निं दूतं प्रति यदब्रवीतनाश्वः कर्त्वो रथ उतेह कर्त्वः ।
धेनुः कर्त्वा युवशा कर्त्वा द्वा तानि भ्रातरनु वः कृत्व्येमसि ॥३॥

161.

Kím u ṣréshṭhaḥ kíṃ yávishṭho na ā́jagan kím īyate dūtyàṃ kád yád ūcimá | ná nindima camasáṃ yó mahākuló 'gne bhrātar drúṇa íd bhūtím ūdima || 1 || ékaṃ camasáṃ catúraḥ kriṇotana tád vo devā́ abruvan tád va ā́gamam | saúdhanvanā yády evā́ karishyátha sākáṃ devaír yajñíyāso bhavishyatha || 2 || agníṃ dūtáṃ práti yád ábravītanā́ṣvaḥ kártvo rátha utéhá kártvaḥ | dhenúḥ kártvā yuvaṣā́ kártvā dvā́ tā́ni bhrātar ánu vaḥ kṛitvy émasi || 3 ||

Uppermost are the actions of this (supreme Lord) amongst the actions of other divinities (natural forces); He has given birth to the all-delighting heaven and earth, and has measured them both, and for the sake of holy rites He has propped them up with pillars which shall never decay. 4

May the Lord of these far-flung heaven and earth, glorified by us, grant us abundant food and praiseworthy strength; whereby we may ever perpetuate our race everywhere. And may He bestow upon us commendable vigour. 5

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Is this one who has come to us the most honoured, or just an ordinary ? Whose messenger is he ? What is it we should say ? O brother, the divine fire, we do not revile the one bowl of noble family. We describe only the attainments of the destroyer of adversaries. [The bowl is the unmanifested primordial *matter*]. 1

Divide the one lot into four. That has been told by the enlightened ones. That I have come to tell you. If you accomplish this, you will be entitled to perform sacred worship along with the enlightened ones. [The four transformations of the primordial matter are : air, fire, water and earth]. 2

Then they say to the fire, the messenger of divines : "The horse (physical force) is to be kept ready ; a chariot (mechanical force) is to be on road ; the cow (the intellectual force) is to be taken care of ; the two olds (traditions and rituals) have to be rejuvenated. Having accomplished these things first, brother divine fire, we are prepared to follow you." 3

चकृवांसं ऋभवस्तदपृच्छत क्वेदभूद्यः स्य दूतो न आजगन् ।
यदावाख्यच्चमसाञ्चतुरः कृतानादित्त्वष्टा ग्नास्वन्तर्न्यानजे ॥४॥
हनामैनाँ इति त्वष्टा यदब्रवीच्चमसं ये देवपानमनिन्दिषुः ।
अन्या नामानि कृण्वते सुते सचाँ अन्यैरेनान्कन्या३ नामभिः स्परत् ॥५॥

cakṛiváñsa ṛibhavas tád apṛichata kvéd abhūd yáḥ syá dūtó na ā́jagan | yadā́vā́khyac camasā́ñ catúraḥ kṛitā́n ā́d ít tváshṭā gnā́sv antár ny ā̀naje || 4 || hánāmainā́ñ íti tváshṭā yád ábravīc camasám̐ yé devapā́nam ánindishuḥ | anyā́ nā́māni kṛiṇvate sutė́ sácāñ anyaír enān kanyā̀ nā́mabhi sparat || 5 ||

इन्द्रो हरी युयुजे अश्विना रथं बृहस्पतिर्विश्वरूपामुपाजत ।
ऋभुर्विभ्वा वाजो देवाँ अगच्छत स्वपसो यज्ञियं भागमैतन ॥६॥
निश्चर्मणो गामरिणीत धीतिभिर्या जरन्ता युवशा ताकृणोतन ।
सौधन्वना अश्वादश्वमतक्षत युक्त्वा रथमुप देवाँ अयातन ॥७॥
इदमुदकं पिबतेत्यब्रवीतनेदं वा घा पिबता मुञ्जनेजनम् ।
सौधन्वना यदि तन्नेव हर्यथ तृतीये घा सवने मादयाध्वै ॥८॥

índro hárī yuyujé aṣvínā rátham bṛíhaspátir viṣvárūpām úpājata | ṛibhúr víbhvā vā́jo devā́ñ agachata svápaso yajñíyam bhāgám aitana || 6 || níṣ cármaṇo gā́m ariṇīta dhītíbhir yā́ járantā yuvaṣā́ tā́kṛiṇotana | saúdhanvanā áṣvād áṣvam atakshata yuktvā́ rátham úpa devā́n ayātana || 7 || idám udakám pibatéty abravītanedám vā ghā pibatā muñjanéjanam | saúdhanvanā yádi tán néva háryatha tṛitíye ghā sávane mādayādhvai || 8 ||

Having heard all this, the wise men, the men of actions, may so inquire, "Where was the messenger born, the one who has come to us?" and the reply would be, "When the great architect had divided the entire bowl (the matter) into four transformations, this messenger (fire) was found moving amongst the cosmic regions." 4

The great architect may further instruct us, "They are worthy of being destroyed who despise the contents of the divine bowl, worthy of enjoyment by enlightened ones, when the divine exhilarating nectar is pressed out ; this is also known by other names ; the young maidens give it several other names." 5

The resplendent sun has yoked the rays as if on a pair of horses ; the twin-divines have harnessed their chariot ; the great preceptor has started using speech of multiforms ; therefore, O wise vigorous and strong men, go to the enlightened men, accomplishers of good deeds, and enjoy your sacrificial offerings. 6

O brave sons, by your efforts, you have nourished the cow who had been without skin (i.e. to the immature persons, you have given intellect) ; by your marvellous acts you have made your aged parents young ; from one energy (horse) you have harnessed energy in other forms, and used it in your chariot, and thus equipped you have gone to the enlightened men. 7

O sons of the wise men, the enlightened men have said, "Drink of this water of divine origin (morning sacrificial drink) or enjoy that herbal drink which has been filtered out through the acts of austerity (the midday-sacrificial drink) ; or if you are not pleased with either of these, be inspired by that exhilarating elixir which is taken at the third sacrificial acts of the evenings." 8

आपो भूयिष्ठा इत्येको अब्रवीदग्निर्भूयिष्ठ इत्यन्यो अब्रवीत् ।
वधर्यन्तीं बहुभ्यः प्रैको अब्रवीदृता वदन्तश्चमसाँ अपिंशत ॥९॥
श्रोणामेक उदकं गामवाजति मांसमेकः पिंशति सूनयाभृतम् ।
आ निम्रुचः शकृदेको अपाभरत्किं स्वित्पुत्रेभ्यः पितरा उपावतुः ॥१०॥

ápo bhúyishṭha íty éko abravīd agnír bhúyishṭha íty anyó abravit | vadharyántīm bahúbhyaḥ praíko abravid ritá vadantaş camasáñ apiñșata || 9 || şroṇám éka udakám gắm ávajati mãñsám ékaḥ piñṣati sūnáyắbhritam | á nimrúcaḥ şákrid éko ápabharat kím svit putrébhyaḥ pitárā úpāvatuḥ || 10 ||

॥६॥ उद्वत्स्वस्मा अकृणोतना तृणं निवत्स्वपः स्वपस्यया नरः ।
अगोह्यस्य यदसस्तना गृहे तदद्येदमृभवो नानु गच्छथ ॥११॥
संमील्य यद्भुवना पर्यसर्पत क्व स्वित्तात्या पितरा व आसतुः ।
अशपत यः करस्नं व आददे यः प्राब्रवीत्प्रो तस्मा अब्रवीतन ॥१२॥
सुषुप्वांस ऋभवस्तदपृच्छतागोह्य क इदं नो अबूबुधत् ।
श्वानं बस्तो बोधयितारमब्रवीत्संवत्सर इदमद्या व्यख्यत ॥१३॥

udvátsv asmā akriṇotana tríṇam nivátsv apáḥ svapasyáyā naraḥ | ágohyasya yád ásastanā grihé tád adyédám ribhavo nánu gachatha || 11 || sammílya yád bhúvanā paryásarpata kvà svit tātyá pitára va asatuḥ | áşapata yáḥ karásnam va ādadé yáḥ prábravit pró tásmā abravitana || 12 || sushupváñsa ribhavas tád aprichatágohya ká idám no abūbudhat | şvánam bastó bodhayitáram abravīt saṃvatsará idám adyā vy ākhyata || 13 ||

The divine waters are the most excellent, so says one ; the divine fire is the most excellent, says the other ; the third declares the divine earth to be the most excellent and thus speaking, each of the wise men speaks the truth ; they refer to the *bowl* in different ways. 9

The one takes the healthy cow (of knowledge) to a water reservior ; the second one takes the cow to nourishing fodder for the growth of flesh ; and the third at the sunset cleans the cowdung. The three sons thus by their service please their parents. (For the attainment of knowledge, one needs observation, thinking, and discrimination). 10

O realized wise ones, may you through your sincere efforts establish grass farms on high lands for your cattle and arrange for drinking water at the low lands. So long as you stay in houses, where you cannot keep comfortably your cows, you cannot prosper. [One should create healthy environments for acquiring knowledge]. 11

O wise divine radiations, as you glide along enveloping the regions in clouds, where do your parents live ? May you curse him who holds your hands ; may you bless him who favours you. 12

O divine radiations, reposing during the rainy season in the solar orb, have you ever inquired from the never-setting sun, as to who awakens us. The sun, the sustainer of all the world, on this replies that the awakener has been the wind divine. After a very long time in the year, there is again a sunshine. (The wind drives away the clouds). 13

दि॒वा या॑न्ति म॒रुतो॒ भूम्या॒ग्निर॒यं वातो॑ अ॒न्तरि॑क्षेण याति ।
अ॒द्भिर्या॑ति॒ वरु॑णः समु॒द्रैर्यु॒ष्माँ इ॒च्छन्तः॑ शवसो नपातः ॥१४॥

diváyānti marúto bhúmyāgnír ayám váto antárikshena yati | adbhír yāti váruṇaḥ samudraír yushmáñ ichántaḥ ṣavaso napātaḥ || 14 ||

(१६२) द्विषष्ट्युत्तरशततमं सूक्तम्

(१-२२) द्वाविंशत्यृचस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । अश्वो देवता । (१-२,४-५,७-२२) प्रथमाद्वितीययोश्चतुर्थीपञ्चम्योस्सप्तम्यादिषोडशर्चाञ्च त्रिष्टुप्, (३, ६) तृतीयाषष्ठ्योश्च जगती छन्दसी ॥

८७४ मा नो॑ मि॒त्रो वरु॑णो अर्य॒मायुरिन्द्र॑ ऋभु॒क्षा म॒रुतः॒ परि॑ ख्यन् ।
यद्वा॒जिनो॑ दे॒वजा॑तस्य॒ सप्तेः॑ प्रव॒क्ष्यामो॑ वि॒दथे॑ वी॒र्या॑णि ॥१॥
यन्नि॒र्णिजा॒ रेक्ण॑सा॒ प्रावृ॑तस्य रा॒तिं गृ॑भी॒तां मु॑ख॒तो नय॑न्ति ।
सुप्रा॑ङ्जो मेम्य॑द्वि॒श्वरू॑प इन्द्रापू॒ष्णोः प्रि॒यमप्ये॑ति॒ पाथः॑ ॥२॥
ए॒ष च्छागः॑ पु॒रो अश्वे॑न वा॒जिना॑ पू॒ष्णो भा॒गो नी॑यते वि॒श्वदे॑व्यः ।
अ॒भि॒प्रियं॒ यत्पु॑रो॒ळाश॒मर्व॑ता॒ त्वष्टेदे॑नं सौश्रव॒साय॒ जिन्व॑ति ॥३॥

162.

Má no mitró váruṇo aryamáyúr índra ṛibhukshá marútaḥ pári khyan | yád vajíno devájātasya sáptéḥ pravakshyámo vidáthe vīryāṇi || 1 || yán nirṇijá réknasā právṛitasya rātíṃ gṛibhītám mukható náyanti | súprāṅ ajó mémyad viṣvárūpa indrāpūshṇóḥ priyám ápy eti páthaḥ || 2 || eshá chágaḥ puró áṣvena vājínā pūshṇó bhāgó nīyate viṣvádevyaḥ | abhipríyam yát puroḷáṣam árvatā tváshṭéd enam sausravasáya jinvati || 3 ||

O radiations of infallible strength, the rain-bearing thunder clouds wishing to meet you, advance from the heaven; the divine fire rises to meet you from the earth; the wind divine traverses the firmament for the same purpose; and the divine ocean with singing waves approaches you. 14

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Here we shall be narrating the attainments of a swift horse possessing exceptionally supreme qualities exhibited during battles. These attributes are to be appreciated by all classes of people—friends, learneds, men of judiciary, the wise, the illustrious and the intellectuals and by the people serving in defence departments. 1

Due care is taken of this royal horse, who should be cleaned and decorated with rich trappings, and whilst it fights bravely against the enemies, it gets laudations and favours from the king and commanders. 2

A charming novice horse, representing the commander, moves in the frontline, and it is followed by the royal horse. The novice horse is put under the care of a skilled trainer, and provided with all facilities for receiving honours and glory in future. 3

यद्धविष्य॑मृतुशो दे॑वयानं॒ त्रिर्मानु॑षाः॒ पर्यश्वं॑ नय॑न्ति ।
अत्रा॑ पूष्णः प्र॑थमो भा॒ग ए॑ति य॒ज्ञं दे॒वेभ्यः॑ प्रतिवेदय॑न्न॒जः ॥४॥
होता॑ध्व॒र्युरावया अ॑ग्निमि॒न्धो ग्रा॑वग्रा॒भ उ॒त शंस्ता॒ सुवि॑प्रः ।
तेन॑ य॒ज्ञेन॒ स्वरं॑कृतेन॒ स्वि॑ष्टेन व॒क्षणा॒ आ पृ॑णध्वम् ॥५॥

yád dhavishyàm ritusó devayā́nam trír mā́nushāḥ páry áṣvam náyanti | átrā pūshṇáḥ prathamó bhāgá eti. yajñám devébhyaḥ prativedáyann ajáḥ || 4 || hótādhvaryúr ā́vayā agnimindhó grāvagrābhá utá sáṅstā súvipraḥ | téna yajñéna svàraṃkritena svìshṭena vakshánā ā́ priṇadhvam || 5 ||

यू॒प॒व्र॒स्का उ॒त ये यू॑पवा॒हाश्च॒षालं॒ ये अ॑श्वयू॒पाय॒ तक्ष॑ति ।
ये चार्व॑ते॒ पच॑नं सं॒भर॑न्त्यु॒तो तेषा॑म॒भिगू॑र्तिर्न इन्वतु ॥६॥
उप॒ प्रागा॑त्सु॒मन्मे॑ऽधायि॒ मन्म॑ दे॒वाना॒माशा॒ उप॑ वी॒तपृ॑ष्ठः ।
अन्वे॑नं॒ विप्रा॒ ऋष॑यो मदन्ति दे॒वानां॑ पु॒ष्टे च॑कृमा सु॒बन्धु॑म् ॥७॥
यद्वा॒जिनो॒ दाम॑ सं॒दान॒मर्व॑तो॒ या शी॑र्ष॒ण्या॑ रश॒ना रज्जु॑रस्य ।
यद्वा॑ घास्य॒ प्रभृ॑तमा॒स्ये॒३॒॑ तृणं॒ सर्वा॒ ता ते॒ अपि॑ दे॒वेष्व॑स्तु ॥८॥

yūpavraskā́ utá yé yūpavāhā́ṣ cashā́lam yé aṣvayūpā́ya tákshati | yé cā́rvate pácanam sambháranty utó téshām abhígūrtir na invatu || 6 || úpa prā́gāt sumán me 'dhāyi mánma devā́nām ā́ṣā úpa vītáprishṭhaḥ | ánv enam víprā ríshayo madanti devā́nām pushṭé cakrimā subándhum || 7 || yád vājíno dā́ma saṃdā́nam árvato yā́ ṣīrshaṇyā̀ raṣanā́ rájjur asya | yád vā ghāsya prábhritam āsyè tríṇam sárvā tā́ te ápi devéshv astu || 8 ||

The persons, in-charge of the honour-awarding ceremony, conducted at the proper season, send forth the royal horse, who is taken thrice round the arena and whilst the royal horse moves, the novice horse representing the commander, marches on in the front, as if he is being trained for leadership. He moves in the first line, and as he moves, he as if goes on announcing to the learned audience the commencement of the royal sacrifice. 4

At the ceremony are also present the priest, the minister of rites, the offerer of oblation, the kindler of fires, caretaker of medicinal plants, the directors of ceremonies, and the stage supervisors under their direction. The impressive ceremony continues in an orderly manner. Proper arrangements of water channels are also made. 5

Attention is paid even to all minor details in the arena. Care is taken of the post to which the horse is roped and special attendants are keen to take care of the horse. Rings are fastened on the top of the posts and in close vicinity are vessels in which the food and fodder of the horse are dressed. 6

Whilst the horse arrives at the place of honour, the chanting of the Vedic hymns begins. And there is rejoicing by singers and sages alike. The horse roped to the post is admired by the distinguished elites. 7

The distinguished visitors are delighted to see the halter and the heel-ropes of the fleet-courser and the head-ropes, the girths, and other parts of the harness. The horse looks noble as he shoves the grass into his mouth. 8

यदश्वस्य क्रविषो मक्षिकाश यद्वा स्वरौ स्वधितौ रिप्तमस्ति ।
यद्धस्तयोः शमितुर्यन्नखेषु सर्वा ता ते अपि देवेष्वस्तु ॥९॥
यदूवध्यमुदरस्यापवाति य आमस्य क्रविषो गन्धो अस्ति ।
सुकृता तच्छमितारः कृण्वन्तूत मेधं शृतपाकं पचन्तु ॥१०॥

yád áşvasya kravísho mákshi-kâşa yád vā sváran svádhitau riptám ásti | yád dhástayoḥ şamitúr yán nakhéshu sárvā tá te ápi devéshv astu ‖ 9 ‖ yád ûvadhyam udárasyāpaváti yá āmásya kravísho gandhó ásti | sukṛitá tác chamitáraḥ kṛiṇvantūtá médham şritapá-kam pacantu ‖ 10 ‖

यत्ते गात्रादग्निना पच्यमानादभि शूलं निहतस्यावधावति ।
मा तद्भूम्यामा श्रिषन्मा तृणेषु देवेभ्यस्तदुशद्भ्यो रातमस्तु ॥११॥
ये वाजिनं परिपश्यन्ति पक्वं य ईमाहुः सुरभिर्निर्हरेति ।
ये चार्वतो मांसभिक्षामुपासत उतो तेषामभिगूर्तिर्न इन्वतु ॥१२॥
यन्नीक्षणं माँस्पचन्या उखाया या पात्राणि यूष्ण आसेचनानि ।
ऊष्मण्यापिधाना चरूणामङ्काः सूनाः परि भूषन्त्यश्वम् ॥१३॥

yát te gấtrād agnínā pacyámānād abhí şūlam níhata-syāvadhávati | mấ tád bhúmyām ấ şrishan mấ tṛíṇeshu de-vébhyas tád uşádbhyo rātám astu ‖ 11 ‖ yé vājínam pari-páşyanti pakvám yá īm āhúḥ surabhír nír haréti | yé cárvato māṅsabhikshấm upấsata utó téshām abhígūrtir na invatu ‖ 12 ‖ yán níkshaṇam māṅspácanyā ukhấyā yấ pá-trāṇi yūshṇá āsécanāni | ūshmaṇyấpidhánā carūṇấm aṅkấḥ sūnấḥ pári bhūshanty áşvam ‖ 13 ‖

The horse is bathed clean so that the flies do not sit on the wounds. The filth from the horse is removed. Hands and finger nails of the attending physicans are cleaned. And thus all care is taken of the royal ceremony. 9

It is the duty of the caretakers of surgical operations to ensure that whatever undigested grass falls from his belly or whatever particles of raw flesh might have remained, everything is made perfectly clean and free from defect and the wounds are perfectly dressed with the help of hot and boiled lotions. 10

Any portions of the operated body which drops to the ground during the surgical operation are carefully picked up and consigned to fire and dispersed in atmosphere. 11

The horse is fed with a well-cooked meal of cereals of several kinds giving out such odours, so fragrant, that even the passers-by are tempted to say, "It is fragant, therefore give us some". 12

The stick that is dipped into the cauldron in which the meal is boiled, the vessels that distribute the broth, the covers of the dishes, the skewers, the knives, all do honour (to the horse). 13

निक्रमणं निषदनं विवर्तनं यच्च पड्बीशमर्वतः ।
यच्च पपौ यच्च घासिं जघास सर्वा ता ते अपि देवेष्वस्तु ॥१४॥
मा त्वाग्निर्ध्वनयीद्धूमगन्धिर्मोखा भ्राजन्त्यभि विक्त जघ्रिः ।
इष्टं वीतमभिगूर्तं वषट्कृतं तं देवासः प्रति गृभ्णन्त्यश्वम् ॥१५॥

nikrámaṇam nishádanam vivártanam yác ca páḍbīṣam árvataḥ | yác ca papaú yác ca ghāsím jaghása sárvā tá te ápi devéshv astu || 14 || mā́ tvāgnír dhvanayīd dhūmágandhir mókhā́ bhrájanty abhí vikta jághriḥ | ishṭám vītám abhígūrtam váshaṭkṛitam tám devásaḥ práti gṛibhṇanty áṣvam || 15

॥१०॥ यदश्वाय वासं उपस्तृणन्त्यधीवासं या हिरण्यान्यस्मै ।
संदानमर्वन्तं पड्बीशं प्रिया देवेष्वा यामयन्ति ॥१६॥
यत्ते सादे महसा शूकृतस्य पार्ष्ण्या वा कशया वा तुतोद ।
स्रुचेव ता हविषो अध्वरेषु सर्वा ता ते ब्रह्मणा सूदयामि ॥१७॥
चतुस्त्रिंशद्वाजिनो देवबन्धोर्वङ्क्रीरश्वस्य स्वधितिः समेति ।
अच्छिद्रा गात्रा वयुना कृणोत परुष्परुरनुघुष्या वि शस्त ॥१८॥

yád áṣvāya vása upastṛiṇánty adhīvāsám yá híraṇyāny asmai | saṃdā́nam árvantam páḍbīṣam priyá devéshv ā́ yāmayanti || 16 || yát te sādé máhasā ṣū́kṛitasya pā́rshṇyā vā káṣayā vā tutóda | srucéva tā́ havísho adhvaréshu sárvā tā́ te bráhmaṇā sūdayāmi || 17 || cátustriṅṣad vājíno devábandhor váñkrīr áṣvasya svádhitiḥ sám eti | áchidrā gā́trā vayúnā kṛiṇota párush-parur anughúshya ví ṣasta || 18 ||

O victory horse, the way you trot, the way you sit, you roll on the ground, the actions of your nimble foot, and also all that you drink and the grass that you eat—all these sights are enchanting to the distinguished visitors. 14

O victory horse, the smoke coming out of the kitchen may not cause irritation to you. The heat of the glowing cauldron with its fragrant contents may not terrify you. O horse, you have been declared victorious and the ceremony is in your honour and every one present in the distinguished gallery is honouring you with slogans of loud praise. 15

The victory horse is covered with highly attractive cloth, worthy of appreciation; with golden trappings and decorations. And the horse is provided with special head-robes and foot-robes. No wonder the distinguished visitors are impressed. 16

O victory horse, whilst on the battlefield you have been goaded forward, either with heels or with whips, and you have borne a good deal of hardship all through. Now you will enjoy rest and relax at this ceremony of welcome. For bringing you relief, the priests are offering oblation to the fire with prayers to the divine. 17

The victory horse has thirty-four ribs on both the sides which are exposed to attack during battle. O surgeons, dress up all these wounds with skill, so that the limbs may regain their vigour and dress up every joint, one by one, with care. 18

एकस्त्वष्टुरश्वस्या विशस्ता द्वा यन्तारा भवतस्तथ ऋतुः ।
या ते गात्राणामृतुथा कृणोमि ताताा पिण्डानां प्र जुहोम्यग्नौ ॥१९॥
मा त्वा तपत्प्रिय आत्मापियन्तं मा स्वधितिस्तन्व१ आ तिष्ठिपत्ते ।
मा ते गृध्नुरविशस्तातिहाय छिद्रा गात्राण्यसिना मिथू कः ॥२०॥
न वा उ एतन्म्रियसे न रिष्यसि देवाँ इदेषि पथिभिः सुगेभिः ।
हरी ते युञ्जा पृषती अभूतामुपास्थाद्वाजी धुरि रासभस्य ॥२१॥
सुगव्यं नो वाजी स्वश्व्यं पुंसः पुत्राँ उत विश्वापुषं रयिम् ।
अनागास्त्वं नो अदितिः कृणोतु क्षत्रं नो अश्वो वनतां हविष्मान् ॥२२॥

ékas tváshtur áṣvasyā viṣastā́ dvā́ yantā́rā bhavatas táthā ritúḥ | yā́ te gā́trāṇām rituthā́ kriṇómi tā́-tā píṇḍanām prá juhomy agnaú || 19 || mā́ tvā tapat priyá ātmā́piyántam mā́ svádhitis tanvā́ ā́ tishṭhipat te | mā́ te gridhnúr aviṣastātihā́ya chidrā́ gā́trāṇy asínā míthū kaḥ || 20 || ná vā́ u etán mriyase ná rishyasi devā́ñ íd eshi pathíbhiḥ sugébhiḥ | hárī te yúñjā príshatī abhūtām úpāsthād vājī́ dhurí rā́sabhasya || 21 || sugávyaṃ no vājī́ sváṣvyam puṅsáḥ putrā́ñ utá viṣvāpúshaṃ rayím | anāgāstváṃ no ā́ditiḥ kriṇotu kshatráṃ no áṣvo vanatāṃ havíshmān || 22 ||

(१६३) त्रिषष्टयुत्तरशततमं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । अश्वो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ यदक्रन्दः प्रथमं जायमान उद्यन्त्समुद्रादुत वा पुरीषात् ।
श्येनस्य पक्षा हरिणस्य बाहू उपस्तुत्यं महि जातं ते अर्वन् ॥१॥

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Yád ákrandaḥ prathamáṃ jā́yamāna udyán samudrā́d utá vā púrīshāt | ṣyenásya pakshā́ hariṇásya bāhū́ upastútyam máhi jātáṃ te arvan || 1 ||

There is only one immolator which can kill the radiant horse, that is the time—killer of all. Whilst there are two to take care of him (the horse himself and his master rider), such of the limbs of the horse I take care of according to the seasons, (to give protection from heat and cold) and to heal up its wounds, hot fomentations are given to the swollen tumours. 19

Let not your precious body grieve you, O victory horse, for you will be healthy very soon. Let not the fear of surgical knives linger in your body. May you not be treated by greedy and unskilful surgeons giving undue pain to your limbs with their knives. 20

O horse, injured may you be, but we will not allow you to die. No more tortures for you, for you have served us nobly in an auspicious cause. You will be fit again to join the battles with redoubled valour, speed of the deer and the roar of the horse-chariot wheels. 21

May this victory horse bring to us all-sustaining wealth, cows, excellent horses of male offspring. May the spirited steed cure us of wickedness. May this horse, honoured in ceremony, procure for us bodily vigour. 22

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O sun, we glorify your rising. At times you appear to be springing from the firmament or from the ocean with the roar of sea-waves. You rise higher and higher as if possessed with the wings of a falcon and the limbs of a deer. 1

यमेन दत्तं त्रित एनमायुनगिन्द्र एणं प्रथमो अध्यतिष्ठत् ।
गन्धर्वो अस्य रशनामगृभ्णात्सूरादश्वं वसवो निरतष्ट ॥२॥
असि यमो अस्यादित्यो अर्वन्नसि त्रितो गुह्येन व्रतेन ।
असि सोमेन समया विपृक्त आहुस्ते त्रीणि दिवि बन्धनानि ॥३॥
त्रीणि त आहुर्दिवि बन्धनानि त्रीण्यप्सु त्रीण्यन्तः समुद्रे ।
उतेव मे वरुणश्छन्त्स्यर्वन्यत्रा त आहुः परमं जनित्रम् ॥४॥

yaména dattám tritá enam āyunag índra enam prathamó ádhy atishṭhat | gandharvó asya raṣanám agribhṇāt sū́rād ásvaṃ vasavo nír atashṭa || 2 || ási yamó ásy ādityó arvann ási tritó gúhyena vraténa | ási sómena samáyā vípṛikta āhús te tríṇi diví bándhanāni || 3 || tríṇi ta āhur diví bándhanāni tríṇy apsú tríṇy antáḥ samudré | utéva me váruṇas chantsy arvan yátrā ta āhúḥ paramáṃ janítram || 4 ||

इमा ते वाजिन्नवमार्जनानीमा शफानां सनितुर्निधाना ।
अत्रा ते भद्रा रशना अपश्यमृतस्य या अभिरक्षन्ति गोपाः ॥५॥
॥१२॥ आत्मानं ते मनसारादजानामवो दिवा पतयन्तं पतङ्गम् ।
शिरो अपश्यं पथिभिः सुगेभिररेणुभिर्जेहमानं पतत्रि ॥६॥
अत्रा ते रूपमुत्तममपश्यं जिगीषमाणमिष आ पदे गोः ।
यदा ते मर्तो अनु भोगमानळादिद्ग्रसिष्ठ ओषधीरजीगः ॥७॥

imā́ te vājinn avamā́rjanānīmā́ ṣaphā́nāṃ sanitúr nidhā́nā | átrā te bhadrā́ rasanā́ apaṣyam ṛitásya yā́ abhirákshanti gopā́ḥ || 5 ||

ātmā́naṃ te mánasārā́d ajānām avó divā́ patáyantam pataṃgám | ṣíro apaṣyam pathíbhiḥ sugébhir areṇúbhir jéhamānam patatrí || 6 || átrā te rūpám uttamám apaṣyaṃ jígīshamāṇam ishá ā́ padé góḥ | yadā́ te márto ánu bhógam ā́naḷ ā́d íd grásishṭha óshadhīr ajīgaḥ || 7 ||

The rising sun resembles a horse with a rider on. It looks like a gift from the supreme law-giver and harnessed by the divine floater. The resplendent Lord appears to be riding on him and the cosmic wind holds its reins. O cosmic architect, you have fabricated this horse from that luminous giant body. 2

O sun, you are the law-giver; you are the luminous giant and you float as if by a mysterious act. You are associated with the moon also. The sages say that you have three stations in the luminous space. 3

They also say that you have three stations in heaven and three on the earth and three in the interspace. You also seem to be one with the ocean and your form is most charming while arising out of waters. 4

O sun, you are the victory horse of the cosmic ceremonial. I have beheld your purifying regions, these impressions of your hoofs, participating in the ceremony. Here are your auspicious reins, which are the protectors of the rites that preserve it. 5

I recognize in my mind your form afar off, going from the earth below, by way of heaven to the midday sun. I behold your head soaring aloft and mounting quickly by unobstructed paths, unsullied by dust. 6

I behold most your excellent form as if anxiously looking round for food on this earth, whilst you come up. It appears as if your attendant brings you near your provender, which you start consuming with immense pleasure. 7

अनु त्वा रथो अनु मर्यो अर्वन्ननु गावोऽनु भगः कनीनाम् ।
अनु व्रातासस्तव सख्यमीयुरनु देवा ममिरे वीर्यं ते ॥८॥
हिरण्यशृङ्गोऽयो अस्य पादा मनोजवा अवर इन्द्र आसीत् ।
देवा इदस्य हविरद्यमायन्यो अर्वन्तं प्रथमो अध्यतिष्ठत् ॥९॥
ईर्मान्तासः सिलिकमध्यमासः सं शूरणासो दिव्यासो अत्याः ।
हंसा इव श्रेणिशो यतन्ते यदाक्षिषुर्दिव्यमज्ममश्वाः ॥१०॥

ánu tvā rátho ánu máryo arvann ánu gā́vó 'nu bhágaḥ kanī́nām | ánu vrā́tāsas táva sakhyám īyur ánu devā́ mamire vīryàṃ te || 8 || híraṇyaṣṛīṅgó 'yo asya pā́dā mánojavā ávara índra āsīt | devā́ íd asya havirádyam āyan yó árvantam prathamó adhyátishṭhat || 9 || irmā́ntāsaḥ sílikamadhyamāsaḥ sáṃ ṣū́raṇāso divyā́so átyāḥ | haṅsā́ iva ṣreṇiṣó yatante yád ā́kshishur divyám ájmam áṣvāḥ || 10 ||

तव शरीरं पतयिष्ण्वर्वन्तव चित्तं वात इव ध्रजीमान् ।
तव शृङ्गाणि विष्ठिता पुरुत्रारण्येषु जर्भुराणा चरन्ति ॥११॥
उप प्रागाच्छसनं वाज्यर्वा देवद्रीचा मनसा दीध्यानः ।
अजः पुरो नीयते नाभिरस्यानु पश्चात्कवयो यन्ति रेभाः ॥१२॥
उप प्रागात्परमं यत्सधस्थमर्वाँ अच्छा पितरं मातरं च ।
अद्या देवाञ्जुष्टतमो हि गम्या अथा शास्ते दाशुषे वार्याणि ॥१३॥

táva ṣárīraṃ patayishṇv àrvan táva cittáṃ vā́ta iva dhrájīmān | táva ṣṛ́ṅgāṇi víshṭhitā purutrā́raṇyeshu járbhurāṇā caranti || 11 || úpa prā́gāc chásanaṃ vājy árvā devadrī́cā mánasā dī́dhyānaḥ | ajáḥ puró nīyate nā́bhir asyā́nu paṣcā́t kaváyo yanti rebhā́ḥ || 12 || úpa prā́gāt paramáṃ yát sadhástham árvāñ áchā pitáraṃ mātáraṃ ca | adyā́ devā́ñ júshṭatamo hí gamyā́ áthā́ ṣā́ste dāṣúshe vā́ryāṇi || 13 ||

O sun, you look like a chariot with horses attached to it, and there are men to attend on you and cattle to follow you. It looks as if lovely maidens wait upon you; troops and demi-gods follow you ; they have sought your friendship. O sun, the Nature's bounties themselves admire your vigour. 8

His mien is of gold; nis feet are of iron and fleet as thought. The supreme self seems inferior to him, in speed. All the beauties of Nature come to participate in the glory of the sun. And it appears as if the resplendent Lord himself first used this horse for his mount. 9

The full haunched, slender-waisted, high-spirited and celestial coursers (of the sun), may you gallop along like swans in rows, while the rays of the sun spread along the heavenly path. 10

Your body, O solar horse, is made for motion. Your mind is as rapid as the wind; the hair of your mien tossed in manifold directions and spread beautifully in the forest. 11

The swift sun-horse approaches the place of rest, meditating with mind intent upon Nature's glories. The setting sun is preceded by an evening dusk as if bound to him. The priests and singers chant their parting hymns at this hour. 12

The sun-horse reaches the loftiest place, the source of its origin. May he approach Nature's bounties and cause to bestow prosperity to the dedicated worshipper. 13

(१६४) चतुःषष्ट्युत्तरशततमं सूक्तम्

(१-५२) द्विपञ्चाशदृचस्यास्य सूक्तस्यौचथ्यो दीर्घतमा ऋषिः । (१-४१) प्रथमाद्येकचत्वारिंशदृचां विश्वे देवाः, (४२) द्विचत्वारिंश्याः पूर्वार्धस्य वाक्, उत्तरार्धस्य चापः, (४३) त्रिचत्वारिंश्याः पूर्वार्धस्य शकधूमः, उत्तरार्धस्य च सोमः, (४४) चतुश्चत्वारिंश्याः केशिनः (अग्निः सूर्यो वायुश्च), (४५) पञ्चचत्वारिंश्या वाक्, (४६-४७) षट्चत्वारिंशीसप्तचत्वारिंश्योः सूर्यः, (४८) अष्टचत्वारिंश्याः संवत्सरकालचक्रम्, (४९) एकोनपञ्चाशत्याः सरस्वती, (५०) पञ्चाशत्याः साध्याः, (५१) एकपञ्चाशत्याः सूर्यः पर्जन्याग्नी वा, (५२) द्विपञ्चाशत्याश्च सरस्वान् सूर्यो वा देवताः । (१-११, १३-१४, १६-२२, २४-२८, ३०-३५, ३७-४०, ४३-५०, ५२) प्रथमाद्येकादशर्चां, त्रयोदशीचतुर्दश्योः, षोडश्यादिसप्तानां, चतुर्विंश्यादिपञ्चानां, त्रिंश्यादिषण्णां, सप्तत्रिंश्यादिचतसृणां, त्रिचत्वारिंश्याद्यष्टानां, द्विपञ्चाशत्याश्च त्रिष्टुप्, (१२,१५,२३,२९,३६,४१) द्वादशीपञ्चदशीत्रयोविंश्येकोनत्रिंशीषट्त्रिंश्येकचत्वारिंशीनां जगती, (४२) द्विचत्वारिंश्याः प्रस्तारपङ्क्तिः, (५१) एकपञ्चाशत्याश्चानुष्टुप् छन्दांसि ॥

अस्य वामस्य पलितस्य होतुस्तस्य भ्राता मध्यमो अस्त्यश्नः ।
तृतीयो भ्राता घृतपृष्ठो अस्यात्रापश्यं विश्पतिं सप्तपुत्रम् ॥१॥
सप्त युञ्जन्ति रथमेकचक्रमेको अश्वो वहति सप्तनामा ।
त्रिनाभि चक्रमजरमनर्वं यत्रेमा विश्वा भुवनाधि तस्थुः ॥२॥

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Asyá vāmásya palitásya hótus tásya bhrátā madhyamó asty áṣnaḥ | tritíyo bhrátā ghritápṛishṭho asyátrāpaṣyam viṣpátim saptáputram || 1 || saptá yuñjanti rátham ékacakram éko áṣvo vahati saptánāmā | trinábhi cakrám ajáram anarvám yátremá víṣvā bhúvanádhi tasthúḥ || 2 ||

इमं रथमधि ये सप्त तस्थुः सप्तचक्रं सप्त वहन्त्यश्वाः ।
सप्त स्वसारो अभि सं नवन्ते यत्र गवां निहिता सप्त नाम ॥३॥
को ददर्श प्रथमं जायमानमस्थन्वन्तं यदनस्था बिभर्ति ।
भूम्या असुरसृगात्मा क्व स्वित्को विद्वांसमुप गात्प्रष्टुमेतत् ॥४॥

imám rátham ádhi yé saptá tasthúḥ saptácakram saptá vahanty áṣvāḥ | saptá svásāro abhí sám navante yátra gávām níhitā saptá náma || 3 || kó dadarṣa prathamám jáyamānam asthanvántam yád anasthá bíbharti | bhúmyā ásur ásṛig ātmá kvà svit kó vidvánsam úpa gāt práshṭum etát || 4 ||

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The all-pervading air is the middle brother of this sun, the benign priest, who is worthy of being propitiated and who is the protector of all and the butter-fed fire is his third brother. Of them, I behold the sun who has seven sons and is the lord of all subjects. 1

They yoke the seven to the one-wheeled car. One horse named *sapta* bears it along : the three-axled wheel (or the wheel with three hubs) is undecaying; it is always firm in its grip ; and in it all these regions of the universe abide. 2

The seven who preside over the seven-wheeled chariot are the seven horses who draw it; seven sisters ride it together, and in it are deposited the seven forms of sacrifices or utterances. 3

Who was the one, who could see the first born ? Who was that boneless from which the long-ones were produced ? Where were the breath, blood and the soul of this earth ? Who was the first to raise these questions to the sage ? 4

पाकः पृच्छामि मनसाविजानन्देवानामेना निहिता पदानि ।
वत्से बष्कयेऽधि सप्त तन्तून्वि ततिरे कवय ओतवा उ ॥५॥

pākaḥ prichāmi mánasāvijānan devā́nām enā́ níhitā padā́ni | vatsé bashkáye 'dhi saptá tántūn ví tatnire kaváya ótavā́ u || 5 ||

॥१९५॥ अचिकित्वाञ्चिकितुषश्चिदत्र कवीन्पृच्छामि विद्मने न विद्वान् ।
वि यस्तस्तम्भ षळिमा रजांस्यजस्य रूपे किमपि स्विदेकम् ॥६॥
इह ब्रवीतु य ईमङ्ग वेदास्य वामस्य निहितं पदं वेः ।
शीर्ष्णः क्षीरं दुह्रते गावो अस्य वव्रिं वसाना उदकं पदापुः ॥७॥
माता पितरमृत आ बभाज धीत्यग्रे मनसा सं हि जग्मे ।
सा बीभत्सुर्गर्भरसा निविद्धा नमस्वन्त इदुपवाकमीयुः ॥८॥
युक्ता मातासीद्धुरि दक्षिणाया अतिष्ठद्गर्भो वृजनीष्वन्तः ।
अमीमेद्वत्सो अनु गामपश्यद्विश्वरूप्यं त्रिषु योजनेषु ॥९॥
तिस्रो मातॄस्त्रीन्पितॄन्बिभ्रदेक ऊर्ध्वस्तस्थौ नेमव ग्लापयन्ति ।
मन्त्रयन्ते दिवो अमुष्य पृष्ठे विश्वविदं वाचमविश्वमिन्वाम् ॥१०॥

ácikitvāñ cikitúshaś cid átra kavī́n prichāmi vidmáne ná vidvā́n | ví yás tastámbha shá́ḷ imā́ rájāṅsy ajásya rūpé kím ápi svid ékam || 6 || ihá bravītu yá īm aṅgá védāsyá vāmásya níhitam padám véḥ | śīrshṇáḥ kshīrám duhrate gā́vo asya vavrím vásanā udakám padā́puḥ || 7 || mātā́ pitáram ṛitá ā́ babhāja dhīty ágre mánasā sáṃ hí jagmé | sā́ bībhatsúr gárbharasā níviddhā námasvanta íd upavākám īyuḥ || 8 || yuktā́ mātā́sīd dhurí dákshiṇāyā átishṭhad gárbho vṛijaníshv antáḥ | ámīmed vatsó ánu gā́m apaśyad viśvarūpyàṃ trishú yójaneshu || 9 || tisró mātṝ́s trī́n pitṝ́n bíbhrad éka ūrdhvás tasthau ném áva glāpayanti | mantráyante divó amúshya pṛishṭhé viśvavídam vā́cam áviśvaminvām || 10 ||

Immature (in understanding), undiscerning in mind, as I am, I inquire about those things (of those strides) which are hidden (even) from the super-powers. What are the seven threads in whom all abide, and which the sages have spread to envelop the sun ? 5

Ignorant, I inquire of the sages who know (the truth); not as one knowing (do I inquire), for the sake of (gaining) knowledge : What is that one supreme, who has upheld these six spheres in the form of the unborn? 6

Let him who knows this (truth) quickly declare it : The stride of the sun turning to the left (i. e. the divine half) is hidden. His rays pour down water from aloft. Putting on a visible form, they suck water with their feet. 7

The mother (earth) worships the father (the sun) with holy rites for the sake of water, but he has anticipated (her desires) in his mind; whereupon, desirous of progeny, she is penetrated by the dews of impregnation, and, (all) expectant of abundance, exchange words (of felicitations). 8

The mother (i.e., space) comes in contact with the southern yoke (southern hemisphere). Her embryo (water vapour) stood in the clouds. The calf (i.e., year) lowed (or desired to follow) the rays and saw the sun in all the three zones of the heavens. 9

The one alone (sun), having three mothers and three fathers, stood on high ; none ever over-weary him ; the (gods) on the summit of the sky take counsel, respecting him in a language all-comprehending, (but) not extending to all. 10

द्वादशारं नहि तज्जराय वर्वर्ति चक्रं परि द्यामृतस्य ।
आ पुत्रा अग्ने मिथुनासो अत्र सप्त शतानि विंशतिश्च तस्थुः ॥११॥
पञ्चपादं पितरं द्वादशाकृतिं दिव .आहुः परे अर्धे पुरीषिणम् ।
अथेमे अन्य उपरे विचक्षणं सप्तचक्रे षळर आहुरर्पितम् ॥१२॥
पञ्चारे चक्रे परिवर्तमाने तस्मिन्ना तस्थुर्भुवनानि विश्वा ।
तस्य नाक्षस्तप्यते भूरिभारः सनादेव न शीर्यते सनाभिः ॥१३॥

dvā́daṣāram nahí táj járāya várvarti cakrám pári dyā́m ritásya | ā́ putrā́ agne mithunáso átra saptá ṣatā́ni viṅṣatíṣ ca tasthuḥ || 11 || páñcapādam pitáram dvā́daṣākritim divá āhuḥ páre árdhe purīshíṇam | áthemé anyá úpare vicákshaṇám saptácakre shál̥ara āhur árpitam || 12 || páñcāre cakré parivártamāne tásminn ā́ tasthur bhúvanāni víṣvā | tásya nā́kshas tapyate bhū́ribhāraḥ sanā́d evá ná ṣīryate sánābhiḥ || 13 ||

सनेमि चक्रमजरं वि वावृत उत्तानायां दश युक्ता वहन्ति ।
सूर्यस्य चक्षू रजसैत्यावृतं तस्मिन्नार्पिता भुवनानि विश्वा ॥१४॥
साकंजानां सप्तथमाहुरेकजं षळिद्यमा ऋषयो देवजा इति ।
तेषामिष्टानि विहितानि धामशः स्थात्रे रेजन्ते विकृतानि रूपशः ॥१५॥

sánemi cakrám ajáram ví vāvrita uttānā́yām dáṣa yuktā́ vahanti | sū́ryasya cákshū rájasaity ā́vritam tásminn ā́rpitā bhúvanāni víṣvā || 14 || sākaṃjā́nām saptátham āhur ekajám shál̥ íd yamā́ ríshayo devajā́ íti | téshām ishṭā́ni víhitāni dhāmaṣáḥ sthātré rejante víkritāni rūpaṣáḥ || 15 ||

The twelve-spoked wheel of the true (sun) revolves round the heavens, and never (tends) to decay: seven hundred and twenty children in pairs, O sun, abide in it. 11

They call (him, i.e., the sun) a father having five feet and twelve forms and one possessed of rain-water in the upper half of the heavens. And these and some others call (the sun) as fixed in the chariot, having seven wheels and six spokes. 12

All beings abide in this five-spoked revolving wheel; the heavy loaded axle gets never heated; though in motion since eternal time, it knows no wear or tear (it does not give way from its hub). 13

The seven-fellied, undecaying wheel repeatedly revolves, yoked on the extended side with ten (horses) and it bears (the entire world); the orb of the sun proceeds, invested with water, and in it are all beings deposited. 14

Of these (seasons) born together, the seventh is called as born of one. The six alone are born in pairs; they move on and are born of god (the sun). Sacrifices pertaining to them are performed at proper periods, and for him who presides, the auxiliary sacrifices continue in various forms. 15

॥१७॥ स्त्रियः सतीस्ताँ उं मे पुंस आहुः पश्यदक्षण्वान्न वि चेतदन्धः ।
कविर्यः पुत्रः स ईमा चिकेत यस्ता विजानात्स पितुष्पितासत् ॥१६॥
अवः परेण पर एनावरेण पदा वत्सं बिभ्रती गौरुदस्थात् ।
सा कद्रीची कं स्विदर्धं परागात्क्व स्वित्सूते नहि यूथे अन्तः ॥१७॥
अवः परेण पितरं यो अस्यानुवेद पर एनावरेण ।
कवीयमानः क इह प्र वोचद्देवं मनः कुतो अधि प्रजातम् ॥१८॥

striyaḥ satís tā́ñ u me puṅsá āhuḥ páṣyad akshaṇván ná ví cetad andháḥ | kavír yáḥ putráḥ sá īm á ciketa yás tá vijānāt sá pitúsh pitásat || 16 || aváḥ páreṇa pará enā́-vareṇa padā́ vatsám bíbhratī gaúr úd asthāt | sá kadrícī kám svid árdham párāgāt kvà svit sūte nahí yūthé antáḥ || 17 || aváḥ páreṇa pitáram yó asyānuvéda pará enā́vareṇa | kavīyámānaḥ ká ihá prá vocad devám mánaḥ kúto ádhi **prájātam || 18 ||**

ये अर्वाञ्चस्ताँ उ पराच आहुर्ये पराञ्चस्ताँ उं अर्वाच आहुः ।
इन्द्रश्च या चक्रथुः सोम तानि धुरा न युक्ता रजसो वहन्ति ॥१९॥
द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति ॥२०॥

yé arvā́ñcas tā́ñ u párāca āhur yé párāñcas tā́ñ u arvā́ca āhuḥ | índraṣ ca yā́ cakráthuḥ soma tā́ni dhurā́ ná yuktā́ rájaso vahanti || 19 || dvā́ suparṇā́ sayújā sákhāyā samānám vṛikshám pári shasvajāte | táyor anyáḥ píppalam svādv átty ánaṣnann anyó abhí cākaṣīti || 20 ||

They, though females, have been called males, so we hear. He who has eyes beholds; the blind man does not see; he who is a sage-son understands this; and he who so discriminates is the father of the father. 16

The cow gets up, bearing the calf (which holds) the hind leg with the front and the front leg with the hind one. Whither does she go ? To which nalf does she go ? She delivers the young calf somewhere and not amidst the herd. 17

Where is such a wise man who knows its (calf's) father (the sun) as one traversing the lower from the upper half (in respect to the celestial region) and the upper from the lower half (in respect to the terrestrial region) ? Where is such a person who knows from whence the shining mind (moon) has been born ? Let him come and tell us if he knows. 18

Those which (the sages) have termed descending (or moving in the lower half), they have also termed ascending (or moving in the upper half) ; and those they have termed ascending, they have also called descending ; and those orbits which you, the moon and the sun, have made, bear along the worlds like (oxen) yoked to a chariot. 19

Two birds which are closely associated and intimate friends perch on the same tree. Of them one (the lower soul) tastes of its fruits ; the other (the supreme Lord) shines resplendently without tasting. 20

यत्रा सुपर्णा अमृतस्य भागमनिमेषं विदथाभिस्वरन्ति ।
इनो विश्वस्य भुवनस्य गोपाः स मा धीरः पाकमत्रा विवेश ॥२१॥
यस्मिन्वृक्षे मध्वदः सुपर्णा निविशन्ते सुवते चाधि विश्वे ।
तस्येदाहुः पिप्पलं स्वाद्वग्रे तन्नोन्नशद्यः पितरं न वेद ॥२२॥

yátrā suparṇā́ amṛitasya bhāgám ánimesham̩ vidáthābhisváranti | inó víṣvasya bhúvanasya gopā́ḥ sá mā dhī́raḥ pā́kam átrā́ viveṣa || 21 || yásmin vṛikshé madhvádaḥ suparṇā́ niviṣánte súvate cā́dhi víṣve | tásyéd āhuḥ píppalam svādv ágre tán nón naṣad yáḥ pitáram ná véda || 22 ||

यद्गायत्रे अधि गायत्रमाहितं त्रैष्टुभाद्वा त्रैष्टुभं निरतक्षत ।
यद्वा जगज्जगत्याहितं पदं य इत्तद्विदुस्ते अमृतत्वमानशुः ॥२३॥
गायत्रेण प्रति मिमीते अर्कमर्केण साम त्रैष्टुभेन वाकम् ।
वाकेन वाकं द्विपदा चतुष्पदाक्षरेण मिमते सप्त वाणीः ॥२४॥
जगता सिन्धुं दिव्यस्तभायद्रथन्तरे सूर्यं पर्यपश्यत् ।
गायत्रस्य समिधस्तिस्र आहुस्ततो मह्ना प्र रिरिचे महित्वा ॥२५॥

yád gāyatré ádhi gāyatrám áhitam traíshṭubhād vā traíshṭubham nirátakshata | yád vā jágaj jágaty áhitam padám yá ít tád vidús té amṛitatvám ānaṣuḥ || 23 || gāyatréṇa práti mimīte arkám arkéṇa sā́ma traíshṭubhena vākám | vākéna vākám dvipádā cátushpadāksháreṇa mimate saptá vā́ṇīḥ || 24 || jágatā síndhum divy àstabhāyad rathamtaré sū́ryam páry apaṣyat | gāyatrásya samídhas tisrá āhus táto mahnā́ prá ririce mahitvā́ || 25 ||

Where the beautiful birds (rays) cognizant (of their functions), constantly sing the glory of eternal ambrosia ; there has the Lord and steadfast protector of all beings consigned me, (though) immature in wisdom. 21

On the tree, whereon the beautiful birds taste the sweetness, where they all rest and again bring forth their offerings,—on its top, they say, the fruits are sweet, but the one who knows not the father (of the universe) has no privilege to enjoy them. [Tree=sun or the supreme Lord ; beautiful birds=rays of the sun, or lower selves]. 22

They, who know the support of *gayatri* on *gayatri*, the support of *tristubh* on *tristubh*, and the support of *jagati* on *jagati*, know the eternal. [*Gayatri* is a metre of 24 syllables, *tristubh* of 44 syllables and *jagati* of 48 syllables. Figuratively they represent fire, air and the sun of the terrestrial, interspatial and celestial regions]. 23

He, the Lord, constructs the Ṛks with *gayatri* prayers (of 24 syllables) ; with the *ṛks* he constructs the Saman ; and with the *tristubh* (of 44 syllables) the Yajuḥ couplet (or triplet) ; with the couplet (or triplet), he constructs the Atharvan hymns with (verses of) two or four distichs and subsequently with the syllable, they (the poets) construst the seven metres. 24

With the stanzas in the *jagati* metre (of 48 syllables), he fixed the milky way (or rain) in the heaven, and surveyed the sun in the interspace (or *rathantara* psalm). They have declared three divisions of the *gayatri* metre (divisions of time; past, present and future) whence the creator or Lord surpasses (all the rest) in authority and grandeur. 25

उप॑ ह्वये सु॒दुघां॑ धे॒नुमे॒तां सु॒हस्तो॑ गो॒धुगु॒त दो॑हदेनाम् ।
श्रेष्ठं॑ स॒वं स॑वि॒ता सा॑विषन्नो॒ऽभीद्धो॑ घ॒र्मस्तदु॒ षु प्र वो॑चम् ॥२६॥
हि॒ङ्कृ॒ण्व॒ती व॑सु॒पत्नी॒ वसू॑नां व॒त्सम॒िच्छन्ती॒ मन॑सा॒भ्यागा॑त् ।
दु॒हाम॒श्विभ्यां॒ पयो॑ अ॒घ्न्येयं सा व॑र्धतां मह॒ते सौभ॑गाय ॥२७॥

úpa hvaye sudúghām dhenúm etā́ṃ suhásto godhúg utá dohad enām | śréshṭhaṃ savám savitā́ sāvishan no 'bhī́ddho gharmás tád u shú prá vocam || 26 || hiṅkṛiṇvatī́ vasupátnī vásūnāṃ vatsám ichántī mánasābhy ā́gāt | duhā́m aśví-bhyām páyo aghnyéyáṃ sā́ vardhatām mahaté saúbhagāya || 27 ||

गौर॑मीमे॒दनु॑ व॒त्सं मि॒षन्तं॑ मू॒र्धानं॒ हिङ्ङ॑कृणो॒न्मात॒वा उ॑ ।
सृक्वा॑णं घ॒र्मम॒भि वा॑वशा॒ना मिमा॑ति मा॒युं पय॑ते॒ पयो॑भिः ॥२८॥
अ॒यं स शि॑ङ्क्ते॒ येन॒ गौर॒भीवृ॑ता॒ मिमा॑ति मा॒युं ध्व॒सना॒वधि॑ श्रि॒ता ।
सा चि॒त्तिभि॒र्नि हि च॒कार॒ मर्त्यं॑ वि॒द्युद्भव॑न्ती॒ प्रति॑ व॒व्रिमौ॑हत ॥२९॥
अ॒नच्छ॑ये तु॒रगा॑तु जी॒वमेज॑द्ध्रु॒वं मध्य॒ आ प॒स्त्या॑नाम् ।
जी॒वो मृ॒तस्य॑ चरति स्व॒धाभि॒रम॑र्त्यो॒ मर्त्ये॑ना॒ सयो॑निः ॥३०॥

gaúr amīmed ánu vatsám mishántam mūrdhā́naṃ híṅṅ akṛiṇon mā́tavā́ u | sṛíkvāṇaṃ gharmám abhí vāva-śānā́ mímāti māyúm páyate páyobhiḥ || 28 || ayáṃ sá śiṅ-kte yéna gaúr abhívṛitā mímāti māyúṃ dhvasánāv ádhi śritā́ | sā́ cittíbhir ní hí cakā́ra mártyaṃ vidyút bhávantī práti vavrím auhata || 29 || anác chaye turágātu jīvám éjad dhruvám mádhya ā́ pastyā̀nām | jīvó mṛitásya carati svadhā́bhir ámartyo mártyenā sáyoniḥ || 30 || 19 ||

I invoke the milch cow (the cloud) that is easily milked, that the handy milker may milk her; may the creator accept our excellent libation, that His cosmic energy (heat) may (thereby) increase ; it is for this, verily, that I earnestly invoke Him. [Cow=cloud, milk=rain, milker=wind; and again, cow=divine speech, milk=knowledge, milker=preceptor]. 26

She comes lowing, abounding in riches (products); desiring her calf in her mind ; may this cow grant her milk to the cosmic twins; may she thrive for our great advantage. [Calf=world or mankind; cow=cloud, milk=rain; and again calf=the seeker, or self ; cow=divine speech; milk=knowledge]. 27

The cow lows standing by calf with eyes half-closed, and caresses the calf with affection, licking the forehead ; she conveys her warm udders to the mouth of the calf; she bellows and feeds the calf with her milk. 28

He, (the calf), too, bellows, and encompassed by him is the cow uttering inarticulate sounds, as she repairs to her stall; (influenced) by her instincts, she behaves like a human being, and radiant as lightning, manifests her beautiful form. [Calf=cloud ; cow=earth ; refers to the thunder-clouds encompassing the earth, with occasional flashes of lightning]. 29

The soul, endowed with life-breath and fast speed, goes out and the dead body is left behind in the house. The immortal soul, hitherto living in the mortal body, keeps, on moving from life to life by its own nature. 30

॥२०॥ अपश्यं गोपामनिपद्यमानमा च परा च पथिभिश्चरन्तम् ।
स सध्रीचीः स विषूचीर्वसान आ वरीवर्ति भुवनेष्वन्तः ॥३१॥
य ईं चकार न सो अस्य वेद य ईं ददर्श हिरुगिन्नु तस्मात् ।
स मातुर्योना परिवीतो अन्तर्बहुप्रजा निर्ऋतिमा विवेश ॥३२॥
द्यौर्मे पिता जनिता नाभिरत्र बन्धुर्मे माता पृथिवी महीयम् ।
उत्तानयोश्चम्वोर्योनिरन्तरत्रा पिता दुहितुर्गर्भमाधात् ॥३३॥

ápaṣyaṃ gopám ánipadyamānam á ca párā ca pathí-bhiṣ cárantam | sá sadhrī́cīḥ sá víshūcīr vásāna á varīvarti bhúvaneshv antáḥ || 31 || yá īṃ cakā́ra ná só asyá veda yá īṃ dadárṣa hírug ín nú tásmāt | sá mātúr yónā párivīto antár bahuprajā́ nírṛitim á viveṣa || 32 || dyaúr me pitā́ ja-nitā́ nā́bhir átra bándhur me mātā́ pṛithiví mahī́yám | uttā-náyoṣ camvòr yónir antár átra pitā́ duhitúr gárbham ā́dhāt || 33 ||

पृच्छामि त्वा परमन्तं पृथिव्याः पृच्छामि यत्र भुवनस्य नाभिः ।
पृच्छामि त्वा वृष्णो अश्वस्य रेतः पृच्छामि वाचः परमं व्योम ॥३४॥
इयं वेदिः परो अन्तः पृथिव्या अयं यज्ञो भुवनस्य नाभिः ।
अयं सोमो वृष्णो अश्वस्य रेतो ब्रह्मायं वाचः परमं व्योम ॥३५॥

pṛichā́mi tvā páram ántam pṛithivyā́ḥ pṛichā́mi yátra bhúvanasya nā́bhiḥ | pṛichā́mi tvā vṛ́shṇo áṣvasya rétaḥ pṛichā́mi vācáḥ paramā́ṃ vyòma || 34 || iyáṃ védiḥ páro ántaḥ pṛithivyā́ ayáṃ yajñó bhúvanasya nā́bhiḥ | ayáṃ sómo vṛ́shṇo áṣvasya réto brahmā́yáṃ vācáḥ paramā́ṃ vyòma || 35 ||

I have beheld the unwearied protector of the universe, the sun, travelling (spirally) upwards and downwards by various orbits ; invested with aggregative and diffusive radiance, he revolves in the midst of the regions. 31

He who was brought to life in body does not know of it. He who sees it, is (now) concealed from it. It is hemmed in the womb of the mother, is subject to many births and finally merges into the eternity. [He=Brahman and also Eternal Time; it=lower self and also day]. 32

The heaven (or the sun) is my parent and progenitor; the navel (of the earth) is my kinsman; the spacious earth is my mother. In between the two extended flaps lies the uterus. Herein the father has deposited the germs (of the fruitfulness) of the daughter, dawn. [Father=sun, mother=earth, kinsman=earth's navel, daughter=dawn, germ=rain]. 33

I ask you, what is the uttermost end of the earth; I ask you, what is the navel of the world; I ask you, what is the fecundating power of the rain-shedding steed; I ask you, what is the supreme space of (holy) speech? 34

The altar is the uttermost end of the earth; this sacrifice is the navel of the world. The herb offering is the fecundating power (semen) of this rain-shedding steed. This Lord is the supreme space of (holy) speech. 35

सप्तार्धगर्भा भुवनस्य रेतो विष्णोस्तिष्ठन्ति प्रदिशा विधर्मणि ।
ते धीतिभिर्मनसा ते विपश्चितः परिभुवः परि भवन्ति विश्वतः ॥३६॥
न वि जानामि यदिवेदमस्मि निण्यः संनद्धो मनसा चरामि ।
यदा मागन्प्रथमजा ऋतस्यादिद्वाचो अश्नुवे भागमस्याः ॥३७॥

saptardhagarbhā́ bhúvanasya reto víshṇos tishṭhanti pradíṣa vídharmaṇi | té dhītíbhir mánasā té vipaṣcítaḥ paribhúvaḥ pári bhavanti viṣvátaḥ || 36 || ná ví jānāmi yád ivedám ásmi niṇyáḥ sáṃnaddho mánasā carāmi | yadā́ mā́gan prathamajā́ ṛitásyād íd vācó aṣnuve bhāgám asyā́ḥ || 37 ||

अपाङ् प्राङेति स्वधया गृभीतोऽमर्त्यो मर्त्येना सयोनिः ।
ता शश्वन्ता विषूचीना वियन्ता न्यन्यं चिक्युर्न नि चिक्युरन्यम् ॥३८॥
ऋचो अक्षरे परमे व्योमन्यस्मिन्देवा अधि विश्वे निषेदुः ।
यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥३९॥
सूयवसाद्भगवती हि भूया अथो वयं भगवन्तः स्याम ।
अद्धि तृणमघ्न्ये विश्वदानीं पिब शुद्धमुदकमाचरन्ती ॥४०॥

ápāṅ prā́ṅ eti svadháyā gṛibhītó 'mártyo mártyenā sáyoniḥ | tā́ ṣáṣvantā vishūcínā viyántā ny ànyáṃ cikyúr ná ní cikyur anyám || 38 || ṛicó aksháre paramé vyòman yásmin devā́ ádhi víṣve nishedúḥ | yás tán ná véda kím ṛicā́ karishyati yá ít tád vidús tá imé sám āsate || 39 || sūyavasā́d bhágavatī hí bhūyā́ átho vayám bhágavantaḥ syāma | addhí tṛíṇam aghnye viṣvadā́nīm píba ṣuddhám udakám ācárantī || 40 || २१ ||

The seven half-embryos (the semen of the universe) are employed in the work of supporting (the universe) by the Lord's orders. Those wise ones consciously whirl round and round the earth. [Cosmic intelligence, ego and five abstracts—colour, taste, sound, touch and smell—as the seven.] 36

I distinguish not if I am this all, for I go perplexed and bound in mind ; when the first-born (perceptions) of the Holy Law reached me, then of this speech I first obtained a portion (of the meaning). 37

The immortal soul associated with the mortal body ceaselessly moves the lower (inferior) or the upper (superior) bodies according to its own actions. They both go always together and everywhere together ; (we, the men) have comprehended the one (whilst in the physical body) but have not comprehended the other (the soul free from body). 38

The supreme Lord is omnipresent like space and eternal like his word and all Nature's bounties have their repose in Him. What will he, who knows not this (divine principle), do with the Veda ? But they who know it, they come close to Him. 39

Come, may you be rich in milk through abundant fodder, that we may also be rich (in abundance) ; eat grass at all seasons, and roaming (at will), drink pure water. 40

॥२२॥ गौरीर्मिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी ।
अष्टापदी नवपदी बभूवुषी सहस्राक्षरा परमे व्योमन् ॥४१॥
तस्याः समुद्रा अधि वि क्षरन्ति तेन जीवन्ति प्रदिशश्चतस्रः ।
ततः क्षरत्यक्षरं तद्विश्वमुप जीवति ॥४२॥
शकमयं धूममारादपश्यं विषूवता पर एनावरेण ।
उक्षाणं पृश्निमपचन्त वीरास्तानि धर्माणि प्रथमान्यासन् ॥४३॥

gaurír mimāya salilāni tákshaty ékapadī dvipádī sá cátushpadī | ashṭápadī návapadī babhūvúshī sahásrāksharā paramé vyóman || 41 || tásyāḥ samudrá ádhi ví ksharanti téna jīvanti pradíṣaṣ cátasraḥ | tátaḥ ksharaty aksháram tád víṣvam úpa jīvati || 42 || ṣakamáyam dhūmám ārád apaṣyam vishūvátā pará enávarena | ukshánam pṛíṣnim apacanta vīrás táni dhármāṇi prathamány āsan || 43 ||

त्रयः केशिन ऋतुथा वि चक्षते संवत्सरे वपत एक एषाम् ।
विश्वमेको अभि चष्टे शचीभिर्ध्राजिरेकस्य ददृशे न रूपम् ॥४४॥
चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः ।
गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति ॥४५॥
इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥४६॥

tráyaḥ keṣína ṛituthá ví cakshate saṃvatsaré vapata éka eshām | víṣvam éko abhí cashṭe ṣácībhir dhrájir ékasya dadṛiṣe ná rūpám || 44 || catvári vák párimitā padáni táni vidur brāhmaṇá yé manīshíṇaḥ | gúhā tríṇi níhitā néṅgayanti turíyam vācó manushyà vadanti || 45 || índram mitrám váruṇam agním āhur átho divyáḥ sá suparṇó garútmān | ékam sád víprā bahudhá vadanty agním yamám mātaríṣvānam āhuḥ || 46 ||

The divine speech has been uttered enabling the thoughts to flow, and is one-footed, two-footed, four-footed, eight-footed, nine-footed or infinite in the innermost region of heart. 41

From her (i.e. from the divine speech) the clouds (or words) shed abundant rain, and thence (the people of) the four quarters live : thence the glory of the imperishable spreads and the universe is sustained. 42

I behold near (me) the smoky clouds ; and by that one arrives at the universal concept of inference of cause (the cosmic heat) from the effect. The priests have glorified with affectionate laurels that causal fire in the fire-rituals for such are their first duties. 43

The three, with beautiful tresses, look down in their several seasons upon the earth; one of them (fire) comes forth only once in a year (the ritual fire is established once in a year) ; the second one (the sun), by his acts, brightens the universe ; the course of the third one (air) is visible though not his form. 44

Four are the definite grades of speech ; those learned who are wise know them ; three deposited in secret, indicate no meaning ; men speak the fourth grade of speech. [Four grades of speech ; Om, Bhuh, Bhuvah, and Svah, also known as Para, Pasyanti, Madhyama and Vaikhari ; Para is the innermost at the origin ; pasyanti, pertains to heart, Madhyama to intellect, and Vaikhari, the phonetically expressed through the organs of speech.]. 45

They have styled (Him, God or the sun) *indra* (the resplendent), *mitra* (the surveyor), *varuna* (the venerable), *agni* (the adorable), and he is the celestial, well-winged *garutmat* (the great), for learned priests call one by many names as they speak of the adorable as *yama* (ordainer) and *matarisvan* (cosmic breath). 46

॥२१॥ कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति ।
त आववृत्रन्त्सदनादृतस्यादिद्घृतेन पृथिवी व्युद्यते ॥४७॥
द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत ।
तस्मिन्त्साकं त्रिशता न शङ्कवोऽर्पिताः षष्टिर्न चलाचलासः ॥४८॥
यस्ते स्तनः शशयो यो मयोभूर्येन विश्वा पुष्यसि वार्याणि ।
यो रत्नधा वसुविद्यः सुदत्रः सरस्वति तमिह धातवे कः ॥४९॥

kṛishṇám niyā́nam hárayaḥ suparṇā́ apó vásānā dívam út patanti | tá ā́vavṛitran sádanād ṛitásyā́d íd ghṛiténa pṛithiví vy ùdyate || 47 || dvā́daṣa pradháyaṣ cakrám ékaṃ tríṇi nábhyāni ká u tác ciketa | tásmin sākáṃ triṣatā́ ná ṣañkávo 'rpitā́ḥ shashṭír ná calācalā́saḥ || 48 || yás te stánaḥ ṣaṣayó yó mayobhū́r yéna víṣvā púshyasi vā́ryāṇi | yó ratnadhā́ vasuvíd yáḥ sudátraḥ sárasvati tám ihá dhā́tave kaḥ || 49 ||

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥५०॥
समानमेतदुदकमुच्चैत्यव चाहभिः ।
भूमिं पर्जन्या जिन्वन्ति दिवं जिन्वन्त्यग्नयः ॥५१॥
दिव्यं सुपर्णं वायसं बृहन्तमपां गर्भं दर्शतमोषधीनाम् ।
अभीपतो वृष्टिभिस्तर्पयन्तं सरस्वन्तमवसे जोहवीमि ॥५२॥

yajñéna yajñám ayajanta devā́s tā́ni dhármāṇi prathamā́ny āsan | té ha nā́kam mahimā́naḥ sacanta yátra pū́rve sādhyā́ḥ sánti devā́ḥ || 50 || samānám etád udakám úc caity áva cā́habhiḥ | bhū́mim parjányā jínvanti dívaṃ jinvanty agnáyaḥ || 51 || divyáṃ suparṇáṃ vāyasám bṛihántam apā́ṃ gárbhaṃ darṣatám óshadhīnām | abhīpató vṛishṭíbhis tarpáyantaṃ sárasvantam ávase johavīmi || 52 || २२ ||

The smooth-gliding waters (of the rain, the solar rays) clothing the waters with a dark cloud, ascend to heaven. They come down again from the dwelling of the rain, and immediately the earth is moistened with water. 47

The fellies (or arcs) are twelve; the wheel is one ; three are the axles (or hubs) ; but who knows it ? Within it are collected 360 (spokes), which are as it were, moveable and immoveable. [Wheel=year ; fellies=12 months ; axles=3 double seasons, summer, rains and winter ; spokes=360 days of luni-solar year]. 48

O divine mother (speech), that ever-full breast (with inexhaustive vocabulary), which is the source of delight, with which you bestow all good things, which is the container of wealth, the distributor of riches, the giver of good (fortune) ; that bosom do thou lay open at this moment for our sustenance. 49

The Nature's bounties (gods) glorify the sacrifice with sacrifice, for such are their duties ; those righteous ones, verily, attain the highest glory attained by the wise persons of yore. 50

The homogeneous water passes upwards (evaporates as vapours) and downwards (in the form of rains) in the course of days ; clouds give joy to the earth ; the sacrificial fires (rays) bring joy to the heaven (the sky). 51

I invoke for our protection the celestial, well-winged, swift moving, majestic (God or the sun or speech) who is the germ of the waters, the displayer of herbs, the cherisher of lakes, replenishing the ponds with rain. 52

(१६५) पञ्चषष्ट्युत्तरशततमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य (१-२, ४, ६, ८, १०-१२) प्रथमाद्वितीययोर्ऋचोश्चतुर्थीषष्ठ्यष्टमीनां दशम्यादितृचस्य चेन्द्रः, (३, ५, ७, ९) तृतीयापञ्चमीसप्तमीनवमीनां मरुतः, (१३-१५) त्रयोदश्यादितृचस्य च मैत्रावरुणिरगस्त्य ऋषयः। मरुत्वानिन्द्रो देवता। त्रिष्टुप् छन्दः॥

॥२४॥ कया शुभा सवयसः सनीळाः समान्या मरुतः सं मिमिक्षुः।
कया मती कुत एतास एतेऽर्चन्ति शुष्मं वृषणो वसूया॥१॥
कस्य ब्रह्माणि जुजुषुर्युवानः को अध्वरे मरुत आ ववर्त।
श्येनाँ इव ध्रजतो अन्तरिक्षे केन महा मनसा रीरमाम॥२॥

165.

Káyā śubhā́ sávayasaḥ sánīḷāḥ samānyā́ marútaḥ sám mimikshuḥ | káyā matī́ kúta étāsa eté 'rcanti śúshmam vríshaṇo vasūyā́ || 1 || kásya bráhmāṇi jujushur yúvānaḥ kó adhvaré marúta ā́ vavarta | śyenā́ñ iva dhrájato antárikshe kéna mahā́ mánasā rīramāma || 2 ||

कुतस्त्वमिन्द्र माहिनः सन्नेको यासि सत्पते किं त इत्था।
सं पृच्छसे समराणः शुभानैर्वोचेस्तन्नो हरिवो यत्ते अस्मे॥३॥
ब्रह्माणि मे मतयः शं सुतासः शुष्म इयर्ति प्रभृतो मे अद्रिः।
आ शासते प्रति हर्यन्त्युक्थेमा हरी वहतस्ता नो अच्छ॥४॥
अतो वयमन्तमेभिर्युजानाः स्वक्षत्रेभिस्तन्वः शुम्भमानाः।
महोभिरेताँ उप युज्महे न्विन्द्र स्वधामनु हि नो बभूथ॥५॥

kútas tvám indra mā́hinaḥ sánn éko yāsi satpate kím ta itthā́ | sám pṛichase samarāṇáḥ śubhānaír vocés tán no harivo yát te asmé || 3 || bráhmāṇi me matáyaḥ śám sutā́saḥ śúshma iyarti prábhṛito me ádriḥ | ā́ śāsate práti haryanty ukthémā hárī vahatas tā́ no ácha || 4 || áto vayám antamébhir yujānā́ḥ svákshatrebhis tanvàḥ śúmbhamānāḥ | máhobhir étāñ úpa yujmahe nv índra svadhā́m ánu hí no babhū́tha || 5 ||

165

The self:

With what kind of high aspirations are these vital senses invested, who are of the same age and dwell in the same place? From where having come, and with what kind of wisdom do these mighty ones pray to obtain strength ?

The self :

Whose hymns do these ever-youthful ones enjoy? Who turns these vital senses to the place of workand worship. By what great hymns shall these vital senses who fly in the vast expanse of thought and action like eagles be pleased? 2

Vital senses :

Whither O mighty self, are you going alone? What has happened to you, O protector of the pious men? We speak to you whilst accompanying you. O brilliant one, speak to us ; O possessor of radiant thoughts, say to us in sweet voice all that which you have to say to us. 3

The self :

May the sacred rites be mine ; may the sacred songs be pleasing to me, and may the offering be delightful. May my adamantine will be hurled against evils. These hymns are for me and my praise. May these twin forces, vital and mental, carry us towards our destination. 4

Vital senses :

Therefore we, having joined with extremely swift mind and having adorned with brilliant radiance, use these variegated powers (to destroy obstructing adversaries). O self, you understand our nature. 5

क्व१ स्या वो मरुतः स्वधासीद्यन्मामेकं समधत्ताहिहत्ये ।
अहं ह्यु१ग्रस्तविषस्तुविष्मान्विश्वस्य शत्रोरनमं वधस्नैः ॥६॥
भूरि चकर्थ युज्येभिरस्मे समानेभिर्वृषभ पौंस्येभिः ।
भूरीणि हि कृणवामा शविष्ठेन्द्र क्रत्वा मरुतो यद्वशाम ॥७॥
वधीं वृत्रं मरुत इन्द्रियेण स्वेन भामेन तविषो बभूवान् ।
अहमेता मनवे विश्वश्चन्द्राः सुगा अपश्चकर वज्रबाहुः ॥८॥

kvà syá vo marutaḥ svadhásīd yán mấm ékaṃ samádhattāhihátye | aháṃ hy ùgrás tavishás túvishmān víṣvasya śátror ánamaṃ vadhasnaíḥ || 6 || bhū́ri cakartha yújyebhir asmé samānébhir vṛishabha paúṅsyebhiḥ | bhū́rīṇi hí kṛiṇávāmā ṣavishṭhéndra krátvā maruto yád váṣāma || 7 || vádhīṃ vṛitrám maruta indriyéṇa svéna bhā́mena tavishó babhūván | ahám etá mánave viṣváṣcandrāḥ sugá apáṣ cakara vájrabāhuḥ || 8 ||

अनुत्तमा ते मघवन्नकिर्नु न त्वावाँ अस्ति देवता विदानः ।
न जायमानो नशते न जातो यानि करिष्या कृणुहि प्रवृद्ध ॥९॥
एकस्य चिन्मे विभ्व१स्त्वोजो या नु दधृष्वान्कृणवै मनीषा ।
अहं ह्यु१ग्रो मरुतो विदानो यानि च्यवमिन्द्र इदीश एषाम् ॥१०॥

ánuttam á te maghavan nákir nú ná tvávāñ asti devátā vídānaḥ | ná jáyamāno náṣate ná jātó yáni karishyá kṛiṇuhí pravṛiddha || 9 || ékasya cin me vibhv àstv ójo yá nú dadhṛishván kṛiṇávai manīshá | aháṃ hy ùgró maruto vídāno yáni cyávam índra íd īṣa eshām || 10 || २५ ||

The self :

Where then does that nature of yours go away, O vital senses, when you charge me alone to put an end to the evil forces? I myself am formidable, strong and mighty. I am able to bring down the arms of all my adversaries with death-dealing weapons. 6

Vital senses :

O mighty showerer, the self, much have you achieved but it has been with our concerted efforts for we too have done many things. Whenever we determine to do something, we also achieve it without fail ; whatsoever, we, the vital senses, intend to do, we do it with our own efforts. 7

The self :

O vital senses, I destroy evils with my own strength, and through my own determination, I became a superior power. I, with adamantine will-power at my command, can make these lucid softly-flowing pious thoughts accessible to everyone. 8

Vital senses :

O bounteous self, nothing done by you is unavailing. No nature's force could be as effective as you. No one that is to be born, nor any one that has been born could surpass you in these deeds which you have achieved, O exceedingly mighty self. 9

The self :

May the prowess of me alone spread all over, and may I accomplish whatever I contemplate in my mind. For, verily, O vital senses, I am formidable and conscious of my duties and to whatever I direct my thoughts. I am the expeller of pains and I rule over them. 10

अमन्दन्मा मरुतः स्तोमो अत्र यन्मे नरः श्रुत्यं ब्रह्म चक्र ।
इन्द्राय वृष्णे सुमखाय मह्यं सख्ये सखायस्तन्वे तनूभिः ॥११॥
एवेदेते प्रति मा रोचमाना अनेद्यः श्रव एषो दधानाः ।
संचक्ष्या मरुतश्चन्द्रवर्णा अच्छान्त मे छदयाथा च नूनम् ॥१२॥
को न्वत्र मरुतो मामहे वः प्र यातन सखीँरच्छा सखायः ।
मन्मानि चित्रा अपिवातयन्त एषां भूत नवेदा म ऋतानाम् ॥१३॥

ámandan mā maruta stómo átra yán me naraḥ ṣrútyam bráhma cakrá | índrāya vríshṇe súmakhāya máhyam sákhye sákhāyas tanvè tanū́bhiḥ || 11 || evéd eté práti mā rócamānā ánedyaḥ ṣráva ésho dádhānaḥ | saṃcákshyā marutaṣ candrávarṇā áchānta me chadáyathā ca nūnám || 12 || kó nv átra maruto māmahe vaḥ prá yātana sákhīṅr áchā sakhāyaḥ | mánmāni citrā apivātáyanta eshā́m bhūta návedā ma ṛitā́nām || 13 ||

आ यद्दुवस्याद्दुवसे न कारुरस्माञ्चक्रे मान्यस्य मेधा ।
ओ षु वर्त्त मरुतो विप्रमच्छेमा ब्रह्माणि जरिता वो अर्चत् ॥१४॥
एष वः स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।
एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥१५॥

ā́ yád duvasyā́d duváse ná kārúr asmā́ñ cakré māṇyásya medhā́ | ó shú vartta maruto vípram áchemā́ bráhmāṇi jaritā́ vo arcat || 14 || eshá va stómo maruta iyáṃ gír māndāryásya māṇyásya kāróḥ | éshā́ yāsīshṭa tanvè vayā́ṃ vidyā́meshám vṛijánaṃ jīrádānum || 15 ||

The self :

O vital senses, my friends and leaders, the praises and the glorious hymns that you have offered on this occasion to glorify have gratified me considerably. May your invocations to me, the resplendent and showerer of benefits, be blessings to me for the enhancement of my personality, since they have been addressed from a friend to a friend. 11

The self :

O vital senses, you have affectionate regards towards me, and you provide me with proper nourishment and strength. May you, with your wonderful characteristics invest me with all-round splendour. 12

O vital senses, who has magnified you in this universe? May you go to the company of your friends. O wonderful ones, may you not be uncognizant of my merits. May you be regardful of my virtuous actions. 13

O vital senses, may we obtain that wisdom which assists the worshipper to perform the sacred ceremony with devotional hymns. The devotee sings these praises for you, and therefore, may you quickly turn towards him. 14

O vital senses, this praise is for you ; this sacred hymn sung by the venerable poet is for you. May you confer delight on the singer ; may this praise reach you, for the good of your persons; may we thence obtain food, strength and long life. 15

(१६६) षट्षष्ट्युत्तरशततमं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । मरुतो देवताः । (१-१३) प्रथमादित्रयोदशर्चां जगती, (१४-१५) चतुर्दशीपञ्चदश्योश्च त्रिष्टुप् छन्दसी ॥

॥१॥ तन्नु वोचाम रभसाय जन्मने पूर्वं महित्वं वृषभस्य केतवे ।
ऐधेव यामन्मरुतस्तुविष्वणो युधेव शक्रास्तविषाणि कर्तन ॥१॥
नित्यं न सूनुं मधु बिभ्रत उप क्रीळन्ति क्रीळा विदथेषु घृष्वयः ।
नक्षन्ति रुद्रा अवसा नमस्विनं न मर्धन्ति स्वतवसो हविष्कृतम् ॥२॥
यस्मा ऊमासो अमृता अरासत रायस्पोषं च हविषा ददाशुषे ।
उक्षन्त्यस्मै मरुतो हिता इव पुरू रजांसि पयसा मयोभुवः ॥३॥

166.

Tán nú vocāma rabhasā́ya jánmane pū́rvam mahitvám vṛishabhásya ketáve | aidhéva yā́man marutas tuvishvaṇo yudhéva ṣakrās tavishā́ṇi kartana || 1 || nítyaṃ ná sūnúm mádhu bíbhrata úpa krīḷanti krīḷā́ vidátheshu ghṛíshvayaḥ | nákshanti rudrā́ ávasā namasvínam ná mardhanti svátavaso havishkṛítam || 2 || yásmā ū́māso amṛítā árāsata rāyás pósham ca havíshā dadāṣushe | ukshánty asmai marúto hitā́ iva purū́ rájāṅsi páyasā mayobhúvaḥ || 3 ||

आ ये रजांसि तविषीभिरव्यत प्र व एवासः स्वयतासो अध्रजन् ।
भयन्ते विश्वा भुवनानि हर्म्या चित्रो वो यामः प्रयतास्वृष्टिषु ॥४॥
यत्त्वेषयामा नदयन्त पर्वतान्दिवो वा पृष्ठं नर्या अचुच्यवुः ।
विश्वो वो अज्मन्भयते वनस्पती रथीयन्तीव प्र जिहीत ओषधिः ॥५॥

á yé rájāṅsi távishībhir ávyata prá va évāsaḥ sváyatāso adhrajan | bháyante víṣvā bhúvanāni harmyā́ citró vo yā́maḥ práyatāsv ṛishṭíshu || 4 || yát tvesháyāmā nadáyanta párvatān divó vā pṛishṭhám náryā ácucyavuḥ | víṣvo vo ájman bhayate vánaspátī rathīyántīva prá jihīta óshadhiḥ || 5 ||

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O brave soldiers, may we say that you have from your previous life inherited the germ of heroism and become leader of strong men. O loud roaring and mighty heroes, (perform your deeds of valour) advancing on the way to the battlefield to destroy enemies like the blazing fire. 1

Just as father provides nourishment to son, in the same way, O heroes, bearing goodwill towards all, skilful in warfare, in battles you playfully exhibit your brave actions. These vanquishers of enemies come to the god-loving persons for their protection, and as they are self-made they suffer no harm. 2

To that devotee, who presents offerings, these protecting and immortal heroes, gratified by dedication give abundant riches. On him, like loving friends, the heroes bestow happiness and supply plentiful water to the regions (i.e. to their agricultural land). 3

When your vehicles, which move speedily through the regions and proceed self-directed, people are alarmed and damage is done to buildings ; for so swift are your advances and so great is the dread of the thrust of your spears. 4

When these heroes advance with vigour, their dazzling rush makes the mountains echo and though friendly to men, they shake the clouds of the firmament. Even the forest lords get alarmed at your approach and the shrubs wave to and fro, as a damsel in a fast-running chariot. 5

युयं न उग्रा मरुतः सुचेतुनारिष्टग्रामाः सुमतिं पिपर्तन ।
यत्रा वो दिद्युद्रदति क्रिविर्दती रिणाति पश्वः सुधितेव बर्हणा ॥६॥
प्र स्कम्भदेष्णा अनवभ्रराधसोऽलातृणासो विदथेषु सुष्टुताः ।
अर्चन्त्यर्कं मदिरस्य पीतये विदुर्वीरस्य प्रथमानि पौंस्या ॥७॥
शतभुजिभिस्तमभिह्रुतेरघात्पूर्भी रक्षता मरुतो यमावत ।
जनं यमुग्रास्तवसो विरप्शिनः पाथना शंसात्तनयस्य पुष्टिषु ॥८॥

yūyám na ugrā marutaḥ sucetúnárishṭagrāmāḥ sumatím pipartana | yátrā vo didyúd rádati krívirdatī rináti paṣváḥ súdhiteva barhánā || 6 || prá skambhádeshṇā anavabhrárā-dhaso 'lātriṇáso vidátheshu súshṭutāḥ | árcanty arkám ma-dirásya pītáye vidúr vīrásya prathamáni paúṅsyā || 7 || ṣa-tábhujibhis tám abhíhruter aghāt pūrbhí rakshatā maruto yám ávata | jánam yám ugrās tavaso virapṣinaḥ pāthánā ṣáṅsāt tánayasya pushṭíshu || 8 ||

विश्वानि भद्रा मरुतो रथेषु वो मिथस्पृध्येव तविषाण्याहिता ।
अंसेष्वा वः प्रपथेषु खादयोऽक्षो वश्चक्रा समया वि वावृते ॥९॥
भूरीणि भद्रा नर्येषु बाहुषु वक्षःसु रुक्मा रभसासो अञ्जयः ।
अंसेष्वेताः पविषु क्षुरा अधि वयो न पक्षान्व्यनु श्रियो धिरे ॥१०॥

víṣvāni bhadrá maruto rá-theshu vo mithaspŕidhyeva tavisháṇy áhitā | áṅseshv á vaḥ prápatheshu khādáyó 'ksho vaṣ cakrá samáyā ví vāvṛite || 9 || bhúrīṇi bhadrá náryeshu bāhúshu vákshassu rukmá rabhasáso añjáyaḥ | áṅseshv étāḥ pavíshu kshurá ádhi váyo ná pakshán vy ánu ṣríyo dhire || 10 ||

O brave and terrible heroes, free from malice in your kindly thoughts, you fulfil our aspirations with your benevolence. Wherever your lightning missile strikes, it crunches up the enemy, as a well-hurled weapon wounds a cattle. 6

These heroes are liberal in giving shelter, possessors of inexhaustible riches, devoid of malevolence and are glorified in self-sacrifice. They go to the battlefield and dedicate themselves to the service of men for enjoying exhilarating rewards ; for they know the exact responsibilities of an ideal hero. 7

O brave, mighty and glorified heroes, may you give the person, whom you have loved, forts with all the myriad provisions for his protection. May you guard him from ruin as well as from sin. Further, may you defend him from calumny and provide amply for the nourishment of his children. 8

O brave heroes, all benevolent things are stored in your vehicles. From your shoulders hang innumerable weapons. At your resting places, when you take a long journey, ample refreshments have been provided to feed you. The axle of the chariot holds the wheels firmly together. 9

O brave heroes, in your manly arms are many good things; on your chests are golden plates; on your shoulders are brilliant ornaments; sharp are the edges of your weapons. These heroes wear various decorations, as birds with multi-coloured wings. 10

महान्तो मह्ना विभ्वो विभूतयो दूरेदृशो ये दिव्या इव स्तृभिः ।
मन्द्राः सुजिह्वाः स्वरितार आसभिः संमिश्ला इन्द्रे मरुतः परिष्टुभः ॥११॥
तद्वः सुजाता मरुतो महित्वनं दीर्घं वो दात्रमदितेरिव व्रतम् ।
इन्द्रश्चन त्यजसा वि ह्रुणाति तज्जनाय यस्मै सुकृते अराध्वम् ॥१२॥
तद्वो जामित्वं मरुतः परे युगे पुरू यच्छंसममृतास आवत ।
अया धिया मनवे श्रुष्टिमाव्या साकं नरो दंसनैरा चिकित्रिरे ॥१३॥

mahánto mahná vibhvó víbhūtayo dūredríṣo yé divyá iva stríbhiḥ | mandráḥ sujihváḥ sváritāra āsábhiḥ sámmiṣlā índre marútaḥ parishṭúbhaḥ || 11 || tád vaḥ sujātā maruto mahitvanáṃ dīrgháṃ vo dātrám áditer iva vratám | índraṣ caná tyájasā vi hruṇāti táj jánāya yásmai sukríte árādhvam || 12 || tád vo jāmitvám marutaḥ páre yugé purú yác chánsam amṛitāsa ávata | ayá dhiyá mánave ṣrushṭím ávyā sakáṃ náro daṅsánair á cikitrire || 13 ||

येन दीर्घं मरुतः शूशवाम युष्माकेन परीणसा तुरासः ।
आ यत्ततनन्वृजने जनास एभिर्यज्ञेभिस्तदभीष्टिमश्याम् ॥१४॥
एष वः स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।
एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥१५॥

yéna dīrghám marutaḥ ṣūṣávāma yushmákena párīṇasā turasaḥ | á yát tatánan vṛijáne jánāsa ebhír yajñébhis tád abhíshṭim aṣyām || 14 || eshá va stómo — || 15 ||

These heroes are strong with their mighty power, full of grandeur, full of splendour like the stars (or constellations) of heaven, prudent, joyful, sweet-tongued and eloquent. They are helpful to the state and deserve to be glorified in all respects. 11

O brave well-born heroes, that is your greatness. Your munificence is as extensive as the firmament. Even the head of a state favours the one who receives assistance from you. 12

O brave heroes, your alliance with us is of a long duration. O immortals, you have always listned to our invocation, and protected us. And having accepted our laudation, you have become leaders of people through your dedicated services. You are so well-known because of your favourable disposition towards mankind. 13

O quick-moving heroes, may we flourish for a long time through your greatness and through your help. May we triumph in combats. May we by these sacred acts fulfil your high expectations. 14

O brave heroes, this praise is for you ; this sacred hymn is for you, which is sung by the venerable poet, capable of conferring delight by his laudations. May this praise reach you for (the good of your) persons, so that we may thence obtain food, strength and long life. 15

(१६७) सप्तषष्ट्युत्तरशततमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । (१) प्रथमर्च इन्द्रः,
(२-११) द्वितीयादिदशर्चानाञ्च मरुतो देवताः । त्रिष्टुप् छन्दः ॥

सहस्रं त इन्द्रोतयो नः सहस्रमिषो हरिवो गूर्ततमाः ।
सहस्रं रायो मादयध्यै सहस्रिण उप नो यन्तु वाजाः ॥१॥
आ नोऽवोभिर्मरुतो यान्त्वच्छा ज्येष्ठेभिर्वा बृहद्दिवैः सुमायाः ।
अध यदेषां नियुतः परमाः समुद्रस्य चिद्धनयन्त पारे ॥२॥

167.

Sahásraṃ ta indrotáyo naḥ sahásram ísho harivo gūrtátamāḥ | sahásraṃ ráyo madayádhyai sahasríṇa úpa no yantu vájāḥ || 1 || á nó 'vobhir marúto yāntv áchā jyéshṭhebhir vā bṛiháddivaiḥ sumāyáḥ | ádha yád eshāṃ niyútaḥ paramáḥ samudrásya cid dhanáyanta pāré || 2 ||

मिम्यक्ष येषु सुधिता घृताची हिरण्यनिर्णिगुपरा न ऋष्टिः ।
गुहा चरन्ती मनुषो न योषा सभावती विदथ्येव सं वाक् ॥३॥
परा शुभ्रा अयासो यव्या साधारण्येव मरुतो मिमिक्षुः ।
न रोदसी अप नुदन्त घोरा जुषन्त वृधं सख्याय देवाः ॥४॥
जोषद्यदीमसुर्या सचध्यै विषितस्तुका रोदसी नृमणाः ।
आ सूर्येव विधतो रथं गात्त्वेषप्रतीका नभसो नेत्या ॥५॥

mimyáksha yéshu súdhitā ghṛitácī híraṇyanirṇig úparā ná ṛishṭíḥ | gúhā cárantī mánusho ná yóshā sabhávatī vidathyéva sáṃ vák || 3 || párā śubhrá ayáso yavyá sādhāraṇyéva marúto mimikshuḥ | ná rodasí ápa nudanta ghorá jusháuta vṛídhaṃ sakhyáya deváḥ || 4 || jóshad yád īm asuryā̀ sacádhyai víshitastukā rodasí nṛimáṇāḥ | á sūryéva vidható ráthaṃ gat tveshápratīkā nábhaso nétyá || 5 ||

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O resplendent Lord, the source of gravitational forces, you know a thousand ways of protecting us ; you have a thousand types of most nutritive nourishment ; may all these be ours. You have, besides these, a thousand varieties of exhilarating wealth, and thousands of cattle; may all these be given to us. 1

May the most sapient cloud-bearing winds come to our presence with benefactions ; may they come to us with choicest celestial blessings. May they come to us with treasures alongwith the glorious lightning from the sea's farthest limits. 2

(The cloud-bearing winds are such) in whom the water-shedding, well-grasped golden coloured lightning clings in the firmament, like the wife of a man moving in seclusion under a cover, or like a spear carried rearward, or like divine speech in an assembly of the learned. 3

These brilliant, fast-moving cloud-bearing winds cling to the lightning, and drench forth the interspace and earth with rains, and yet do not upset them with their overwhelming roars. May, in the same way, the learned wish the general prosperity of all through friendly regards. 4

This lightning, with dishevelled tresses and mind devoted to her lords, wooes the cloud-bearing winds to associate with her. She, radiant in form, ascends the chariot of the restless (the cloud-bearing winds) as dawn, the daughter of the sun, on the chariot of twin-divines, and comes here with (the speed of) the sun. 5

आस्थापयन्त युवतिं युवानः शुभे निमिश्लां विदथेषु पज्राम् ।
अर्को यद्वो मरुतो हविष्मान्गायद्गाथं सुतसोमो दुवस्यन् ॥६॥
प्र तं विवक्मि वक्म्यो य एषां मरुतां महिमा सत्यो अस्ति ।
सचा यदीं वृषमणा अहंयुः स्थिरा चिज्जनीर्वहते सुभागाः ॥७॥
पान्ति मित्रावरुणाववद्याच्चयत ईमर्यमो अप्रशस्तान् ।
उत च्यवन्ते अच्युता ध्रुवाणि वावृध ईं मरुतो दातिवारः ॥८॥

ásthāpayanta yuvatím yúvānaḥ śubhé nímiślāṃ vidátheshu pajrám | arkó yád vo maruto havíshmān gáyad gāthám sutásomo duvasyán || 6 || prá tám vivakmi vákmyo yá eshām marútām mahimá satyó ásti | sácā yád īṃ vṛ́shamaṇā ahaṃyú sthirá cij jánīr váhate subhagáḥ || 7 || pánti mitrávárunav avadyác cáyata īm aryamó ápraśastan | utá cyavante ácyutā dhruváṇi vāvṛidhá īm maruto dátivaraḥ || 8 ||

नही नु वो मरुतो अन्त्यस्मे आरात्ताच्चिच्छवसो अन्तमापुः ।
ते धृष्णुना शवसा शूशुवांसोऽर्णो न द्वेषो धृषता परि ष्ठुः ॥९॥
वयमद्येन्द्रस्य प्रेष्ठा वयं श्वो वोचेमहि समर्ये ।
वयं पुरा महि च नो अनु द्यून्तन्न ऋभुक्षा नरामनु ष्यात् ॥१०॥
एष वः स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।
एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥११॥

nahí nú vo maruto ánty asmé ārā́ttāc cic chávaso ántam āpúḥ | té dhṛishṇúnā śávasā śūśuvā́ṅsó 'rṇo ná dvésho dhṛishatá pári shṭhuḥ || 9 || vayám adyéndrasya préshṭhā vayám śvó vocemahi samaryé | vayám purá máhi ca no ánu dyū́n tán na ṛibhukshá narā́m ánu shyāt || 10 || eshá va stómo — || 11 ||

O youthful cloud-bearing winds, when you get this ever-young lightning, who is full of life, highly accomplished and social, seated (on your chariot) for glory, then the revered worshipper, presenter of oblations, singer of devotional prayers chants melodious songs in social gatherings. 6

I celebrate the greatness of the cloud-bearing winds which is true and worthy of laudation, inasmuch as their firm-minded, benevolent, highly-respectable and fortuitous maiden bears and supports a flourishing family. [Maiden=lightning ; family=rains]. 7

O cloud-bearing winds, Nature's bounties such as the sun, oceans and rains, defend our cosmic creation from all that is reprehensible, and destroy all that is unworthy. They cause the yet unfallen and showering rains to descend, and then the rainy season brings prosperity to this world. 8

None of us, O cloud-bearing winds, have attained, either nearly or remotely, the limit of your vigour. These cloudy winds, increasing in energy and vigour, overwhelm their enemies—obstructing forces—like waters (or ocean). 9

Let us, who are the dearest friends of resplendent Lord, glorify Him today; let us glorify Him tomorrow in our sttuggles of life ; let us praise Him for our good in future days as of old, so that the supreme Lord may ever be favourable to us among men. 10

O vital principles, this praise is for you, this sacred hymn is sung for you by the venerable poet capable of conferring delight by his laudations. May this praise reach you for the good of your persons, so that we may thence obtain food, strength and long life. 11

(१६८) अष्टषष्ट्युत्तरशततमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । मरुतो देवता । (१-७) प्रथमादिसप्तर्चां जगती, (८-१०) अष्टम्यादितृचस्य च त्रिष्टुप् छन्दसी ॥

॥५॥ यज्ञायज्ञा वः समना तुतुर्वणिर्धियंधियं वो देवया उ दधिध्वे ।
आ वोऽर्वाचः सुविताय रोदस्योर्महे ववृत्यामवसे सुवृक्तिभिः ॥१॥
वव्रासो न ये स्वजाः स्वतवस इषं स्वरभिजायन्त धूतयः ।
सहस्रियासो अपां नोर्मय आसा गावो वन्द्यासो नोक्षणः ॥२॥

168.

Yajñá-yajñā vaḥ samaná tuturváṇir dhíyaṃ-dhiyaṃ vo devayá́ u dadhidhve | á́ vo 'rvácaḥ suvitáya ródasyor mahé vavṛityām ávase suvṛiktíbhiḥ || 1 || vavrā́so ná yé svajā́ḥ svátavasa ísham svàr abhijáyanta dhū́tayaḥ | sahasríyāso apā́ṃ nórmáya āsá́ gávo vándyāso nókshánaḥ || 2 ||

सोमासो न ये सुतास्तृप्तांशवो हृत्सु पीतासो दुवसो नासते ।
ऐषामंसेषु रम्भिणीव रारभे हस्तेषु खादिश्च कृतिश्च सं दधे ॥३॥
अव स्वयुक्ता दिव आ वृथा ययुरमर्त्याः कशया चोदत त्मना ।
अरेणवस्तुविजाता अचुच्यवुर्दृळ्हानि चिन्मरुतो भ्राजदृष्टयः ॥४॥
को वोऽन्तर्मरुत ऋष्टिविद्युतो रेजति त्मना हन्वेव जिह्वया ।
धन्वच्युत इषां न यामनि पुरुप्रैषा अहन्यो३ नैतशः ॥५॥

sómāso ná yé sutás tṛiptáṅ̇savo hṛitsú pītáso duváso nā́sate | aíshām áṅ̇seshu rambhíṇīva rārabhe hásteshu khādíṣ ca kṛitíṣ ca sáṃ dadhe || 3 || áva sváyuktā divá á́ vṛíthā yayur ámartyāḥ káṣayā codata tmánā | areṇávas tuvijātá́ acucyavur dṛiḷhā́ni cin marúto bhrā́jadṛishṭayaḥ || 4 || kó vo 'ntár maruta ṛishṭividyuto réjati tmánā hánveva jihváyā | dhanvacyúta ishá́ṃ ná yā́mani purupraíshā ahanyò naítaṣaḥ || 5 ||

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O cloud-bearing winds, dedicated action brings forth a swift and uniform response. Verily, your intention is to discharge your duties for the benefit of mankind. So may I invite you through these glorious hymns to come down here for the protection and sustenance of inter-space and earth (by your rains). 1

These cloud-bearing winds, who are self-born, self-invigorating, and ever-moving, have been in existence to confer abundance of food and happiness. They are like thousands of undulations of the waters in a state of turmoil. They are to be admired so that they may remain near us for shedding water like cows (yielding milk). 2

They are like persons who have taken pressed out medicinal elixirs to their satisfaction; they abide like devoted adherents, in the hearts of men. Upon their shoulders rests a warrior's spear, like a youthful maiden, and in their hands they hold a sword and iron gloves. 3

Mutually supported, they descend readily from the sky. O immortal cloud-bearing winds, you animate us by your own whip. These cloudy winds, who are pure, renowned for strength and armed with their shining spears (lightnings) have shaken even the firmest rocks. 4

O cloud-bearing winds, armed with lightning spears, you drive the people to cultivate fields. Who is the being who, standing amongst you, sets you in motion, as the jaws are set in motion by the tongue ? As falling rains are essential for obtaining food so (persons desirous of sustenance) excite you in various ways like a horse undergoing daily training. 5

१७॥ क्व स्विदस्य रजसो महस्परं क्वावरं मरुतो यस्मिन्नायय ।
यच्च्यावयथ विथुरेव संहितं व्यद्रिणा पतथ त्वेषमर्णवम् ॥६॥
सातिर्न वोऽमवती स्वर्वती त्वेषा विपाका मरुतः पिपिष्वती ।
भद्रा वो रातिः पृणतो न दक्षिणा पृथुज्रयी असुर्येव जञ्जती ॥७॥
प्रति ष्टोभन्ति सिन्धवः पविभ्यो यदभ्रियां वाचमुदीरयन्ति ।
अव स्मयन्त विद्युतः पृथिव्यां यदी घृतं मरुतः प्रुष्णुवन्ति ॥८॥

kvà svid asyá rájaso mahás páram kvávaram maruto yásminn āyayá | yác cyāváyatha vithuréva sáṃhitam vy ádriṇā patatha tveshám arṇavám || 6 || sātír ná vó 'mavatī svàrvatī tveshá vípākā marutaḥ pípishvatī | bhadrá vo rātíḥ priṇató ná dákshiṇā prithujráyī asuryèva jáñjatī || 7 || práti shṭobhanti síndhavaḥ pavíbhyo yád abhríyāṃ vácam udīráyanti | áva smayanta vidyútaḥ prithivyáṃ yádī ghritám marútaḥ prushṇuvánti || 8 ||

असूत पृश्निर्महते रणाय त्वेषमयासां मरुतामनीकम् ।
ते सप्सरासोऽजनयन्ताभ्वमादित्स्वधामिषिरां पर्यपश्यन् ॥९॥
एष वः स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।
एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥१०॥

ásūta príśnir mahaté ráṇāya tveshám ayásām marútām ánīkam | té sapsaráso 'janayantá-bhvam ád ít svadhám ishirám páry apaśyan || 9 || eshá va stómo — || 10 ||

O cloud-bearing winds, where is that limit of the vast region (whence you come)? Where is the other end? When do you scatter the dense vapour like light grass? And when do you hurl down the brilliant rain-cloud by the bolt of lightning? 6

Like your bounty, O cloud-bearing winds, is your liberality: you are bliss-bestowing, brilliant, fruitful, full of plenteousness and benevolent. It is like the donation of a wealthy donor prompt of distribution and like the all actively-engaged subduing forces of Nature. 7

The rivers cry aloud like thunderbolts in tune with the roar of clouds. But the lightning smiles upon the earth beneath them, when the cloud-bearing rains sprinkle water on the earth. 8

The Lord of cosmos brings forth the glittering army of the quick-moving, cloud-bearing winds to fight out the mighty battle. The joint efforts of these cloud-winds soon made them realize that the desired food could be produced. 9

O cloud-bearing winds, this praise is for you; this sacred hymn is for you, which is sung by the venerable poet, capable of conferring delight by his laudations. May this praise reach you for the good of your people, so that, we may thence obtain food, strength and long life. 10

(१६९) एकोनसप्तत्युत्तरशततमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । इन्द्रो देवता । (१, ३-८) प्रथमर्चः तृतीयादिषण्णाञ्च त्रिष्टुप्, (२) द्वितीयायाश्च चतुष्पदा विराट् छन्दसी ॥

॥८॥ म॒हश्चि॒त्त्वमि॑न्द्र य॒त ए॒तान्म॒हश्चि॑दसि॒ त्यज॑सो वरू॒ता ।
स नो॑ वेधो म॒रुतां॑ चिकि॒त्वान्त्सु॒म्ना व॑नुष्व॒ तव॒ हि प्रेष्ठा॑ ॥१॥
अयु॑ज्र॒न्त इ॑न्द्र वि॒श्वकृ॑ष्टीर्विदा॒नासो॑ नि॒ष्षिधो॑ मर्त्य॒त्रा ।
म॒रुतां॑ पृत्सु॒तिर्हास॑माना॒ स्व॑र्मीळ्हस्य प्र॒धन॑स्य सा॒तौ ॥२॥
अम्य॒क्सा त॑ इन्द्र ऋ॒ष्टिर॒स्मे सने॒म्यभ्वं॑ म॒रुतो॑ जुनन्ति ।
अ॒ग्निश्चि॒द्धि ष्मा॑त॒से शु॑शु॒क्वानापो॒ न द्वी॒पं दध॑ति॒ प्रयां॑सि ॥३॥

169.

Mahás cit tvám indra yatá etā́n mahás cid asi tyájaso varūtā́ | sá no vedho marútām cikitvā́n sumnā́ vanushva táva hí préshṭhā || 1 || áyujran ta indra viṣvákrishṭīr vidānā́so nishshídho martyatrā́ | marútām pritsutír hā́samānā svàrmīḷhasya pradhánasya sātaú || 2 || ámyak sā́ ta indra rishṭír asmé sánemy ábhvam marúto junanti | agníṣ cid dhí shmātasé ṣuṣukvā́n ā́po ná dvīpáṃ dádhati práyāṅsi || 3 ||

त्वं तू न॑ इन्द्र॒ तं र॒यिं दा॒ ओजि॑ष्ठया॒ दक्षि॑णयेव रा॒तिम् ।
स्तुत॑श्च॒ यास्ते॑ च॒कन॑न्त वा॒योः स्तनं॒ न मध्वः॑ पीपयन्त॒ वाजैः॑ ॥४॥
त्वे राय॑ इन्द्र तो॒शत॑माः प्रणे॒तारः॒ कस्य॑ चिदृता॒योः ।
ते षु णो॑ म॒रुतो॑ मृळयन्तु॒ ये स्मा॑ पु॒रा गा॑तू॒यन्ती॑व दे॒वाः ॥५॥

tváṃ tū́ na indra táṃ rayíṃ dā ójishṭhayā dákshiṇayeva rātím | stútaṣ ca yā́s te cakánanta vāyó stánaṃ ná mádhvaḥ pīpayanta vā́jaiḥ || 4 || tvé rā́ya indra toṣátamāḥ praṇetā́raḥ kásya cid ritāyóḥ | té shú ṇo marúto mriḷayantu yé smā purā́ gātūyántīva devā́ḥ || 5 ||

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O supreme sun, yours is the greatness, since you take under your protection, with an unattached attitude, those who are also great. Therefore, O all-wise, controller of the cloud-bearing winds, grant us those blessings which are dearest to you. 1

O resplendent sun, these cloud-bearing winds which favour agriculture, and which impel the rains towards men, they all are working in co-ordination with you. The host of cloud-bearing winds is proceeding forward to win the bliss-bestowing wealth with delight. 2

O resplendent sun, your protective weapon is available to us for our aid. These cloud-bearing winds always send down the long accumulated rain. The sacred fire-divine is set ablaze for the ceremony. The oblations encompass him as the waters surround an island. 3

O resplendent sun, may you grant us quickly that wealth (which you possess), for which we would be bestowing on the donor the most worthy present. Devotees offer you, the giver of boons, their respectful prayers; and they cherish your blessings as a child cherishes nourishment and sweet milk from the bosom of its mother. 4

O resplendent sun, you possess most bounteous riches that inspire everyone who lives a dedicated life. May these vital principles show us loving kindness. These Nature s forces have always gone out to assist sacred projects. 5

॥६॥ प्रति प्र याहीन्द्र मीळ्हुषो नॄन्महः पार्थिवे सदने यतस्व ।
अध यदेषां पृथुबुध्नास एतास्तीर्थे नार्यः पौंस्यानि तस्थुः ॥६॥
प्रति घोराणामेतानामयासां मरुतां शृण्व आयतामुपब्दिः ।
ये मर्त्यं पृतनायन्तमूमैरृणावानं न पतयन्त सर्गैः ॥७॥
त्वं मानेभ्य इन्द्र विश्वजन्या रदा मरुद्भिः शुरुधो गोअग्राः ।
स्तवानेभिः स्तवसे देव देवैर्विद्यामेषं वृजनं जीरदानुम् ॥८॥

práti prá yāhīndra mīḷhúsho nṛín maháḥ pắrthive-sádane yatasva | ádha yád eshām pṛithubudhnása étās tīrthé nấryaḥ paúṅsyāni tasthúḥ || 6 || práti ghorấṇām étānām ayā́sām marútām ṣriṇva āyatấm upabdíḥ | yé mártyam pṛitanāyántam ū́mair ṛiṇāvấnam ná patáyanta sárgaiḥ || 7 || tvám mā́nebhya indra viṣvájanyā rádā marúdbhiḥ ṣurúdho góagrāḥ | stávānebhi stavase deva devaír vidyā́meshám vṛijánam jīrádānum || 8 ||

(१७०) सप्तत्युत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य (१, ३, ४) प्रथमातृतीयाचतुर्थीनामृचामिन्द्रश्चतुर्थ्या अगस्त्यो वा, (२,५) द्वितीयापञ्चम्योश्च मैत्रावरुणिरगस्त्य ऋषी । इन्द्रो देवता । (१) प्रथमर्चो बृहती, (२-४) द्वितीयादितृचस्यानुष्टुप्, (५) पञ्चम्याश्च त्रिष्टुप् छन्दांसि ॥

॥१०॥ न नूनमस्ति नो श्वः कस्तद्वेद यदद्भुतम् ।
अन्यस्य चित्तमभि संचरेण्यमुताधीतं वि नश्यति ॥१॥
किं न इन्द्र जिघांससि भ्रातरो मरुतस्तव ।
तेभिः कल्पस्व साधुया मा नः समरणे वधीः ॥२॥

170.

Ná nūnám ásti nó ṣváḥ kás tád veda yád ádbhutam | anyásya cittám abhí saṃcaréṇyam utā́dhītaṃ ví naṣyati || 1 || kíṃ na indra jighāṅsasi bhrā́taro marútas táva | tébhiḥ kalpasva sādhuyā́ mā́ naḥ samáraṇe vadhīḥ || 2 ||

O resplendent sun, may you extend your assistance to the mighty rain-shedding leaders (of clouds) and exert yourself in the interspatial struggle. There the broad-footed horses (i.e. dark-coloured clouds) still stand firm in need of your help like robust enemies on water-ways. 6

The roar of the formidable dark coloured, swift-moving and advancing cloud-bearing winds is every-where echoed. They strike down the mortal opponent by their self-defending blows and throw down like a debtor who borrows money. 7

Associated with the cloud-bearing winds, O resplendent sun, may you, for your own honour and the good of all, pierce the exhilarating containers of waters (who obstruct the shedding of rain). You are glorified by all the cosmic powers. May you help us in obtaining food, strength and long life. 8

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[A dialogue between the Frustrated Self and the Inner Conscience]

Self : There is neither a certainty of today, nor of to-morrow. Who knows what a mystery it is ! Whatsoever we have accomplished through other's thinking, or whatever has been profoundly studied by us is all vanishing !! 1

Conscience : Why do you want to injure us, O resplendent self? The vital airs are your bretheren; treat them with kindness. Do not kill us in internal conflicts. 2

किं नो भ्रातरगस्त्य सखा सन्नति मन्यसे ।
विद्मा हि ते यथा मनोऽस्मभ्यमिन्न दित्ससि ॥३॥
अरं कृण्वन्तु वेदिं समग्निमिन्धतां पुरः ।
तत्रामृतस्य चेतनं यज्ञं ते तनवावहै ॥४॥
त्वमीशिषे वसुपते वसूनां त्वं मित्राणां मित्रपते धेष्ठः ।
इन्द्र त्वं मरुद्भिः सं वदस्वाध प्राशान ऋतुथा हवींषि ॥५॥

kíṃ no bhrātar agastya sákhā sánn áti manyase | vidmá hí te yáthā máno 'smábhyam ín ná ditsasi ||3|| áraṃ kriṇvantu védiṃ sám agním indhatām puráḥ | tátrāmṛ́tasya cétanaṃ yajñáṃ te tanavāvahai ||4|| tvám īṣishe vasupate vásūnāṃ tvám mitrāṇām mitrapate dhéshṭhaḥ | índra tvám marúdbhiḥ sáṃ vadasvádha práśāna rituthá havíṃshi ||5||

(१७१) एकसप्तत्युत्तरशततमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । (१-२) प्रथमाद्वितीययोर्ऋचोर्मरुतः, (३-६) तृतीयादिचतसृणाञ्च मरुत्वानिन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥

प्रति व एना नमसाहमेमि सूक्तेन भिक्षे सुमतिं तुराणाम् ।
रराणता मरुतो वेद्याभिर्नि हेळो धत्त वि मुचध्वमश्वान् ॥१॥
एष वः स्तोमो मरुतो नमस्वान्हृदा तष्टो मनसा धायि देवाः ।
उपेमा यात मनसा जुषाणा यूयं हि ष्ठा नमस इद्वृधासः ॥२॥

171.

Práti va ená námasāhám emi sūkténa bhikshe sumatíṃ turáṇām | rarāṇátā maruto vedyábhir ní héḷo dhattá ví mucadhvam áśvān || 1 || eshá va stómo maruto námasvān hṛidá tashṭó mánasā dhāyi deváḥ | úpem á yāta mánasā jushāṇá yūyáṃ hí shṭhá námasa íd vṛidhásaḥ || 2 ||

Self : Wherefore, O brother, with steady mind, do you, who are my friend, treat me with disregard ? We, verily, know what is in your mind. You do not intend to give us anything. 3

Conscience : Let the priest decorate the spiritual altar and kindle the inner fire as a first step. Both of us then shall nourish and enlighten for your sake the inner fire, the inspirer of immortal wisdom. 4

Conscience : O Lord of wealth, you are the custodian of treasures; O protector of friends, you are the supporter of friends. O resplendent self, may you treat the vital airs with affection, and partake with them in the seasonal offerings of the inner sacrifice. 5

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I (the flickering mind) come to you, O vital airs, with this reverential homage, and with this hymn, I implore your favour against the approaching impediments. Having been pacified by our praises, may you suppress your anger and send out your horses in action. 1

[This refers to the control of mind to be achieved through breathing exercises.]
O vital airs, this praise, along with proper offering is for you, and it comes out of the sincere heart; O divines, may you, accept it with favour. Since you are the augmenters of the sacrificial food, may you come with willing intentions to receive these laudations. 2

स्तुतासो नो मरुतो मृळयन्तूत स्तुतो मघवा शंभविष्ठः ।
ऊर्ध्वा नः सन्तु कोम्या वनान्यहानि विश्वा मरुतो जिगीषा ॥३॥
अस्मादहं तविषादीषमाण इन्द्राद्भिया मरुतो रेजमानः ।
युष्मभ्यं हव्या निशितान्यासन्तान्यारे चकृमा मृळता नः ॥४॥
येन मानासश्चितयन्त उस्रा व्युष्टिषु शवसा शश्वतीनाम् ।
स नो मरुद्भिर्वृषभ श्रवो धा उग्र उग्रेभिः स्थविरः सहोदाः ॥५॥
त्वं पाहीन्द्र सहीयसो नॄन्भवा मरुद्भिरवयातहेळाः ।
सुप्रकेतेभिः सासहिर्दधानो विद्यामेषं वृजनं जीरदानुम् ॥६॥

stutáso no marúto mriḷayantūtá stutó maghávā śámbhavishṭhaḥ | ūrdhvá naḥ santu komyá vánāny áhāni víśvā maruto jigīshá ‖ 3 ‖ asmád ahám tavishád íshamāṇa índrād bhiyá maruto réjamānaḥ | yushmábhyam havyá níśitāny āsan tány āré cakṛimā mriḷáta naḥ ‖ 4 ‖ yéna mánāsaś citáyanta usrá vyùshṭishu śávasā śáśvatīnām | sá no marúdbhir vṛishabha śrávo dhā ugrá ugrébhi sthávirah sahodáḥ ‖ 5 ‖ tvám pāhīndra sáhīyaso nṛín bháva marúdbhir ávayātaheḷāḥ | suprakétébhiḥ sāsahír dádhāno vidyámeshám v. j. ‖ 6 ‖

(१७२) द्विसप्तत्युत्तरशततमं सूक्तम्

(१-३) तृचस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । मरुतो देवताः । गायत्री छन्दः ॥

॥१२॥ चित्रो वोऽस्तु यामश्चित्र ऊती सुदानवः । मरुतो अहिभानवः ॥१॥
आरे सा वः सुदानवो मरुत ऋञ्जती शरुः । आरे अश्मा यमस्यथ ॥२॥
तृणस्कन्दस्य नु विशः परि वृङ्क्त सुदानवः । ऊर्ध्वान्नः कर्त जीवसे ॥३॥

172.

Citró vo 'stu yámaś citrá ūtí sudānavaḥ | máruto áhibhānavaḥ ‖ 1 ‖ āré sá vaḥ sudānavo máruta riñjatí śáruḥ | āré áśmā yám ásyatha ‖ 2 ‖ triṇaskandásya nú víśaḥ pári vriṅkta sudānavaḥ | ūrdhván naḥ karta jīváse ‖ 3 ‖

May the vital airs, now invoked, come to bestow happiness on us. May the inner self, now glorified, be propitious to us. O vital airs, may all the days of our life, yet to come, prove gratifying and be full of enjoyment. 3

O vital airs, through the fear of that vital inner self, I (the flickering mind) fly trembling. These oblations had been prepared for you, but have not been offered for this reason. Nevertheless, may you make us happy. 4

The rays of divine enlightenment in the inner realm are favoured, O inner self, by your vigour; and as they shine, they confer a spiritual consciousness. May, you, the showerer of benefits and bestower of strength, along with the highly active vital airs, grant us spiritual food and nourishments. 5

May you, inner self, protect the sense-organs, leaders to the sensualities, and be free from displeasure against vital airs. Let us gain victory over obstacles, and may we have your support in obtaining food, strength and long life. 6

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O bounteous vital principles, with splendour never diminishing, may your approach be marvellous and equally marvellous be your extensive protection. 1

O vital principles and liberal benefactors, far be from us your bright and destructive shaft; and far be from us your powerful bolt which you hurl on evil forces. 2

O vital airs, our liberal benefactors, save my people, the sense organs, though I may be as insignificant as a blade of grass. Lift us up that we may live. 3

(१७३) त्रिसप्तत्युत्तरशततमं सूक्तम्

(१–१३) त्रयोदशर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१३॥ गायत्साम नभन्यं यथा वेरर्चाम तद्वावृधानं स्वर्वत् ।
गावो धेनवो बर्हिष्यदब्धा आ यत्सद्मानं दिव्यं विवासान् ॥१॥
अर्चद्वृषा वृषभिः स्वेदुहव्यैर्मृगो नाश्नो अति यज्जुगुर्यात् ।
प्र मन्दयुर्मनां गूर्त होता भरते मर्यो मिथुना यजत्रः ॥२॥
नक्षद्धोता परि सद्म मिता यन्भरद्गर्भमा शरदः पृथिव्याः ।
क्रन्ददश्वो नयमानो रुवद्गौरन्तर्दूतो न रोदसी चरद्वाक् ॥३॥

173.

Gáyat sáma nabhanyàm yáthā vér árcāma tád vāvṛidhānám svàrvat | gávo dhenávo barhíshy ádabdhā á yát sadmánam divyám vívāsān || 1 || árcad vṛíshā vṛíshabhiḥ svéduhavyair mṛigó náṣno áti yáj juguryát | prá mandayúr manám gūrta hótā bhárate máryo mithuná yájatraḥ || 2 || nákshad dhótā pári sádma mitá yán bhárad gárbham á ṣarádaḥ pṛithivyáḥ | krándad áṣvo náyamāno ruvád gaúr antár dūtó ná ródasī carad vák || 3 ||

ता कर्माषतरास्मै प्र च्यौत्नानि देवयन्तो भरन्ते ।
जुजोषदिन्द्रो दस्मवर्चा नासत्येव सुग्म्यो रथेष्ठाः ॥४॥
तमु ष्टुहीन्द्रं यो ह सत्वा यः शूरो मघवा यो रथेष्ठाः ।
प्रतीचश्चिद्योधीयान्वृषण्वान्ववव्रुषश्चित्तमसो विहन्ता ॥५॥

tá karmáshatarāsmai prá cyautnáni devayánto bharante | jújoshad índro dasmávarcā násatyeva súgmyo ratheshṭháḥ || 4 || tám u shṭuhíndram yó ha sátvā yáḥ ṣúro maghávā yó ratheshṭháḥ | pratīcáṣ cid yódhīyān vṛíshaṇvān vavavrúshaṣ cit támaso vihantá || 5 ||

173

When the learned wise men speak highly and unreservedly of the most illustrious dedicated man, holding a post of honour, let us greet him with sacred Vedic lores. May we extend our devotion to him by singing blissful and inspiring hymns. 1

When that dedicated man expresses his force of vigour like a lion impelled by hunger, then other strong persons also follow him and offer their assistance for the accomplishment of the desired objective. O mighty, only then assiduous and devoted men co-operate to accomplish the benevolent act initiated by you. 2

Assuredly the dedicated person achieves his objective of the sacred act, and his fame acquired thereby extends across the dimensions of time (year) and space (earth). Being brave whilst he approaches, and moves, he gathers the vitality of a horse and the benevolence of a cow, and his voice becomes effective in both the worlds. 3

We offer (to this dedicated person) the highest laurels; the admirers of the learned and wise also present to him their homage. May he, of conspicuous lustre, occupying an eminent position, be pleased with our adorations like the immortal ones. 4

May we glorify that dedicated illustrious man who is mighty, brave and bounteous. When he proceeds speedily on a mission he becomes intensely involved in it and overcomes all difficulties. His strength is boundless and all-sided. He drives away all kinds of gloomy influences. 5

॥१५॥ प्र यदि॒त्था म॑हि॒ना नृभ्यो॒ अस्त्यरं॒ रोद॑सी क॒क्ष्ये॒३॒ नास्मै॑ ।
सं वि॑व्य॒ इन्द्रो॑ वृ॒जनं॒ न भूमा॒ भर्ति॑ स्व॒धावाँ॑ ओप॒शामि॑व॒ द्याम् ॥६॥
स॒मत्सु॑ त्वा शूर स॒तामु॑रा॒णं प्र॑प॒थिन्त॑मं परितंस॒यध्यै॑ ।
स॒जोष॑स॒ इन्द्रं॒ मदे॑ क्षो॒णीः सू॒रिं चि॒द्ये अ॑नु॒मद॑न्ति॒ वाजैः॑ ॥७॥
ए॒वा हि ते॒ शं सव॑ना समु॒द्र आपो॒ यत्त॑ आ॒सु मद॑न्ति दे॒वीः ।
विश्वा॑ ते॒ अनु॒ जोष्या॑ भूद्गौः सू॒रीँश्चि॒द्यदि॑ धि॒षा वेषि॒ जना॑न् ॥८॥

prá yád itthā́ mahinā́ nṛíbhyo ásty áraṃ ródasī kakshyè nā́smai | sā́ṃ vivya índro vṛijánaṃ ná bhū́mā bhárti svadhā́vāñ opaṣám iva dyā́m || 6 || samátsu tvā ṣūra satā́m urāṇā́m prapathíntamam paritaṅsayádhyai | sajóshasa índram máde kshoṇī́ḥ sūríṃ cid yé anumádanti vā́jaiḥ || 7 || evā́ hi te ṣáṃ sávanā samudrá ā́po yát ta āsú mádanti devī́ḥ | víṣvā te ánu jóshyā bhūd gaúḥ sūrī́ṅṣ cid yádi dhishā́ véshi jánān || 8 ||

असा॑म॒ यथा॑ सुष॒खाय॑ एन स्वभि॒ष्टयो॑ न॒रां न शंसैः॑ ।
अस॒द्यथा॑ न॒ इन्द्रो॑ वन्दने॒ष्ठास्तु॒रो न कर्म॒ नय॑मान उ॒क्था ॥९॥
विष्प॑र्धसो न॒रां न शंसै॑र॒स्माका॑सु॒दिन्द्रो॒ वज्र॑हस्तः ।
मि॒त्रा॒युवो॒ न पूर्प॑तिं॒ सुशि॑ष्टौ मध्या॒युव॒ उप॑ शिक्षन्ति य॒ज्ञैः ॥१०॥

ásāma yáthā sushakhā́ya ena svabhishṭáyo narā́ṃ ná ṣáṅsaiḥ | ásad yáthā na índro vandaneshṭhā́s turó ná kárma náyamāna ukthā́ || 9 || víshpardhaso narā́ṃ ná ṣáṅsair asmā́kāsad índro vájrahastaḥ | mitrāyúvo ná pū́rpatiṃ súṣishṭau madhyāyúva úpa ṣikshanti yajñaiḥ || 10 ||

Thus he is truly superior to all others through his majesty. The vast heaven and earth are not sufficient to hold his extensive glory. This mighty resplendent soul encompasses the earth as if it is his garment and with his superior power he wears the heaven as if it were a frontlet. 6

O brave dedicated leader, the head of a state, to you alone people look for guidance during wartime just as they pay you homage with determination and assurance. At all other times, warriors and soldiers look upon you as their supreme commander. 7

When the sparkling waters of oceans rise up to form clouds for the benefit of mankind, and when fire-ceremonies are performed to bring down rain, O illustrious brave one, you express your supreme satisfaction and joy. All praise is acceptable to you and you reward with understanding, those who speak highly of you. 8

So may we be blessed by you and through your blessings achieve our higher aspirations and the friendship of honest men. May the resplendent leader of ours carrying our adorations be with us in all our benevolent deeds and thus may our worship attain its objective. 9

The followers contending for the favour of the illustrious leader vie with each other in propitiating him with devotion. Like those, who desirous of his friendship, conciliate the head of a state, with good government, so do our representatives propitiate (the leader) with benevolent activities and participations. 10

॥१५॥ यज्ञो हि ष्मेन्द्रं कश्चिदृन्धञ्जुहुराणश्चिन्मनसा परियन् ।
तीर्थे नाच्छा तातृषाणमोको दीर्घो न सिध्रमा कृणोत्यध्वा ॥११॥
मो षू ण इन्द्रात्र पृत्सु देवैरस्ति हि ष्मा ते शुष्मिन्नवयाः ।
महश्चिद्यस्य मीळ्हुषो यव्या हविष्मतो मरुतो वन्दते गीः ॥१२॥
एष स्तोम इन्द्र तुभ्यमस्मे एतेन गातुं हरिवो विदो नः ।
आ नो ववृत्याः सुवितायं देव विद्यामेषं वृजनं जीरदानुम् ॥१३॥

yajñó hí shméndram kás cid ṛindháñ juhurāṇás cin mánasā pariyán | tīrthé náchā tātṛishāṇám óko dīrghó ná sidhrám á kṛiṇoty ádhvā || 11 || mó shú ṇa indrátra pṛitsú devaír ásti hí shmā te ṣushminn avayáḥ | mahás cid yásya mīḷhúsho yavyā havíshmato marúto vándate gíḥ || 12 || eshá stóma indra túbhyam asmé eténa gātúm harivo vido naḥ | á no vavṛityāḥ suvitáya deva vidyámeshám v. j. || 13 ||

(१७४) चतुःसप्तत्युत्तरशततमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१६॥ त्वं राजेन्द्र ये च देवा रक्षा नृन्पाह्यसुर त्वमस्मान् ।
त्वं सत्पतिर्मघवा नस्तरुत्रस्त्वं सत्यो वसवानः सहोदाः ॥१॥
दनो विश इन्द्र मृध्रवाचः सप्त यत्पुरः शर्म शारदीर्दर्त् ।
ऋणोरपो अनवद्यार्णा यूने वृत्रं पुरुकुत्साय रन्धीः ॥२॥

174.

Tvám rájendra yé ca devá rákshā nṛín pāhy àsura tvám asmán | tvám sátpatir maghávā nas tárutras tvám satyó vásavānaḥ sahodáḥ || 1 || dáno víṣa indra mṛidhrávācaḥ saptá yát púraḥ sárma sáradīr dárt | ṛiṇór apó anavadyárṇā yúne vṛitrám purukútsāya randhīḥ ||2 ||

Of the two types of followers, one propitiates the illustrious leader, augmenting him by selfless unmotivated action; another is the group of insincere ones, praising him with mind averted (with selfish motives). To the first type of group, he is like a lake to a thirsty pilgrim near a sacred spot. To the other, he is like a long road, which retards the end (of the journey). 11

O resplendent illustrious leader, associated with your brave comrades, abandon us not in the grim struggle of life which confronts us at every step. For O mighty one, the best-ower of blessings and kind accepter of our oblations, whilst we have the greatest regard for you, we have no less regard for your brave associates also, and we have all praise for them too. 12

O resplendent illustrious leader, this hymn is addressed to your honour, reflecting the deep yearning of our heart towards you. May you respond to our love and be our guide. May you bless us with food, strength and long life. 13

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O resplendent Lord, you are our sovereign king. All the Nature's forces are under your aegis. O the vital source, may you protect and foster us. You are the defender of all righteous men, the possessor of wealth, and extricator of us from sin. You are the embodiment of truth, giver of shelter and strength. 1

Resplendent Lord, you help us to subdue our sins arising from all the seven (five sense organs, vital breath, and mind). You subjugate violent people speaking offensive language. O irreproachable Lord, you let the thoughts flow freely and destory darkness to help men of discretion. 2

अजा वृतं इन्द्र शूरपत्नीर्द्यां च येभिः पुरुहूत नूनम् ।
रक्षो अग्निमशुषं तूर्वयाणं सिंहो न दमे अपांसि वस्तोः ॥३॥
शेषन्नु त इन्द्र सस्मिन्योनौ प्रशस्तये पवीरवस्य मह्ना ।
सृजदर्णांस्यव यद्युधा गास्तिष्ठद्धरी धृषता मृष्ट वाजान् ॥४॥
वह कुत्समिन्द्र यस्मिञ्चाकन्त्स्यूमन्यू ऋज्रा वातस्याश्वा ।
प्र सूरश्चक्रं वृहतादभीकेऽभि स्पृधो यासिषद्वज्रबाहुः ॥५॥

ájā vṛita indra śū-rapatnīr dyáṃ ca yébhiḥ puruhūta nūnám | ráksho agním aśúshaṃ tū́rvayāṇaṃ siṅhó ná dáme ápāṅsi vástoḥ || 3 || ṣéshan nú tá indra sásmin yónau práṣastaye pávīravasya mahná | sṛijád árṇāṅsy áva yád yudhā́ gás tíshṭhad dhárī dhṛishatá mṛishṭa vájān || 4 || váha kútsam indra yásmiñ cakán syumanyú ṛijrá vátasyáṣvā | prá sū́raṣ cakráṃ vṛihatād abhíke 'bhí spṛídho yasishad vájrabāhuḥ || 5 || 16 ||

॥१७॥ जघन्वाँ इन्द्र मित्रेरूञ्चोदप्रवृद्धो हरिवो अदाशून् ।
प्र ये पश्यन्नर्यमणं सचायोस्त्वया शूर्ता वहमाना अपत्यम् ॥६॥
रपत्कविरिन्द्रार्कसातौ क्षां दासायोपबर्हणीं कः ।
करत्तिस्रो मघवा दानुचित्रा नि दुर्योणे कुयवाचं मृधि श्रेत् ॥७॥

jaghanvā́ṅ indra mitrérūñ codápravṛiddho harivo ádā-ṣūn | prá yé páṣyann aryamáṇaṃ sácāyós tváyā ṣūrtā́ vá-hamānā ápatyam || 6 || rápat kavír indrārkásātau kshā́ṃ dā-sáyopabárhaṇīṃ kaḥ | kárat tisró maghávā dánucitrā ní duryoṇé kúyavācam mṛidhí ṣret || 7 ||

Resplendent Lord, invoked by all and aided by brave warriors, you reveal your glory and drive away the evil forces. May you preserve the blazing and ever-surging flames of the spiritual fire which always burns in men like the fury of a lion. 3

Let the evil forces be humbled by the might of your firm and unyielding determination and let adversaries be made inactive in their own places. When you, armed with your will power, come to force, you make virtuous thoughts flow freely. You rejuvenate the pious wise men, and brighten up their spiritual radiance. May you by your enhanced power grant purity of thought to your followers. 4

Resplendent Lord, may you turn your radiant spiritual beams, swift as the wind, to that aspirant and earnest man of discretion who is completely dedicated to your service. May the sun bring near the wheel of his chariot and may he as the lord of punitive justice subjugate our adversaries. 5

O resplendent Lord, master of strong spiritual power, invigorated by our animating praises, may you destroy unbelievers and misers. But may you bless those who are law-abiding and dedicated to you; may they lead a courageous life of bravery and obtain from you food and progeny. 6

O resplendent Lord, the sages glorify you to obtain blessings. You throw the evil forces obstructing the path of their progress and crush the evils once for all. O bounteous Lord, you set open the doors of the three-fold progress—physical, mental and spiritual, and annihilate demoniac forces which put obstacles in our progress. 7

सना ता त इन्द्र नव्या आगुः सहो नभोऽविरणाय पूर्वीः ।
भिनत्पुरो न भिदो अदेवीर्ननमो वधरदेवस्य पीयोः ॥८॥
त्वं धुनिरिन्द्र धुनिमतीर्ऋणोरपः सीरा न स्रवन्तीः ।
प्र यत्समुद्रमति शूर पर्षि पारया तुर्वशं यदुं स्वस्ति ॥९॥
त्वमस्माकमिन्द्र विश्वध स्या अवृकतमो नरां नृपाता ।
स नो विश्वासां स्पृधां सहोदा विद्यामेषं वृजनं जीरदानुम् ॥१०॥

sánā tá ta indra návya āguḥ sáho nábhó 'viraṇāya pūrvīḥ | bhinát púro ná bhído ádevīr nanámo vádhar ádevasya pīyóḥ || 8 || tvaṃ dhúnir indra dhúnimatīr ṛiṇór apáḥ sīrā ná srávantīḥ | prá yát samudrám áti ṣura párshi pāráyā turváṣaṃ yáduṃ svastí || 9 || tvám asmā́kam indra viṣvádha syā avṛikátamo narā́ṃ nṛipātā́ | sá no víṣvāsāṃ spṛidhā́ṃ sahodā́ vi° || 10 ||

(१७५) पञ्चसप्तत्युत्तरशततमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । इन्द्रो देवता । (१) प्रथमर्चः स्कन्धोग्रीवी बृहती, (२-५) द्वितीयादिचतसृणामनुष्टुप्, (६) षष्ठ्याश्च त्रिष्टुप् छन्दांसि ॥

॥१८॥ मत्स्यपायि ते महः पात्रस्येव हरिवो मत्सरो मदः ।
वृषा ते वृष्ण इन्दुर्वाजी सहस्रसातमः ॥१॥
आ नस्ते गन्तु मत्सरो वृषा मदो वरेण्यः । सहावाँ इन्द्र सानसिः पृतनाषाळमर्त्यः ॥२॥

175.

Mátsy ápāyi te máhaḥ pátrasyeva harivo matsaró mádaḥ | vríshā te vríshṇa índur vājí sahasrasā́tamaḥ || 1 || á nas te gantu matsaró vríshā mádo váreṇyaḥ | sahā́vān indra sānasíḥ pṛitanāshā́ḷ ámartyaḥ || 2 ||

O resplendent Lord, the sages celebrate your everlasting glory both past and present. You subdue all violent forces to make the world a safe place for peace-loving people. You demolish the strongholds of enmities and humble the Godless people's deadly weapon. 8

O resplendent Lord, you are the terrifier of evil forces. You set the stream of pious thoughts to flow in torrents. And when the earth is filled with water and takes the form of the deep ocean, you take the glorious and assiduous people across it. 9

O resplendent Lord, you have been our benign protector and preserver of all. You furnish strength to all our dedicated and noble works. May we have your support in obtaining food, strength and long life. 10

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O resplendent Lord with brilliant radiance, may you be delighted. May your own bliss be consummated. Your delightful creation, the holder of your bliss, is as exhilarating as the bliss itself. For you, the vigour, equally invigorating is the bliss, O mighty, the giver of thousand pleasures. 1

O resplendent Lord, may our offering of the spiritual delight be acceptable to you; for (it is) invigorating, inspiring, strength-giving and most precious to us; it is the vanquisher of adverse tendencies and is immortal. 2

त्वं हि शूरः सनिता चोदयो मनुषो रथम् । सहावान्दस्युमव्रतमोषः पात्रं न शोचिषा ॥३॥
मुषाय सूर्यं कवे चक्रमीशान ओजसा । वह शुष्णाय वधं कुत्सं वातस्याश्वैः ॥४॥
शुष्मिन्तमो हि ते मदो द्युम्निन्तम उत क्रतुः ।
वृत्रघ्ना वरिवोविदा मंसीष्ठा अश्वसातमः ॥५॥
यथा पूर्वेभ्यो जरितृभ्य इन्द्र मय इवापो न तृष्यते बभूथ ।
तामनु त्वा निविदं जोहवीमि विद्यामेषं वृजनं जीरदानुम् ॥६॥

tváṃ hí śū́raḥ sánitā codáyo mánusho rátham | sahā́vān dásyum avratám óshaḥ pā́traṃ ná śocíshā || 3 || mushāyá sū́ryaṃ kave cakrám ī́śāna ójasā | váha śúshṇāya vadháṃ kútsaṃ vā́tasyā́śvaiḥ || 4 || śushmíntamo hí te mádo dyumníntama utá krátuḥ | vṛitraghnā́ varivovídā maṃsīshṭhā́ aśvasā́tamaḥ || 5 || yáthā pū́rvebhyo jaritṛíbhya indra máya ivā́po ná tṛ́shyate babhū́tha | tā́m ánu tvā nivídaṃ johavīmi vi° || 6 ||

(१७६) षट्सप्तत्युत्तरशततमं सूक्तम्
(१-६) षडृचस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । इन्द्रो देवता । (१-५) प्रथमादिपञ्चर्चामनुष्टुप्, (६) षष्ठ्याश्च त्रिष्टुप् छन्दसी ॥

॥१०॥ मत्सि नो वस्यइष्टय इन्द्रमिन्दो वृषा विश ।
ऋघायमाण इन्वसि शत्रुमन्ति न विन्दसि ॥१॥
तस्मिन्ना वेशया गिरो य एकश्चर्षणीनाम् ।
अनु स्वधा यमुप्यते यवं न चर्कृषद्वृषा ॥२॥

176.

Mátsi no vásyaïshṭaya índram indo vṛíshā́ viśa | ṛighāyámāṇa invasi śátrum ánti ná vindasi || 1 || tásminn ā́ veśayā gíro yá ékaś carshaṇīnā́m | ánu svadhā́ yám upyáte yávaṃ ná cárkṛishad vṛíshā || 2 ||

O resplendent Lord, you are indeed brave, bounteous and a benefactor. You have been accelerating the speedy chariot of human endeavours. O mighty one, may you consume the unruly and indisciplined elements of human society like the blazing fire which consumes the wooden vessel. 3

O poet of wisdom, our Lord, you have carried off by your strength one wheel of the chariot of the mighty sun. May you wield your wheel of punitive justice and put an end to the greedy exploiters. And may you proceed with the swiftness of the wind to provide aid to men of discretion. 4

Your triumphant delight is most intense and your benevolent acts are exceedingly bright. You are the supreme giver of vital vigours. May your bounteous nature and beneficence destroy our enemies and distribute riches to us. 5

O resplendent Lord, you have been providing happiness from eternity to your devotees; your blessings are as satisfying as water to a thirsty man. Therefore, I have been unceasingly repeating my invocations so that we may have your support in obtaining from you food, strength and long life. 6

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O resplendent Lord, through your ecstasy of love you inspire us to acquire prosperity. May our love reach you. Verily, only you can drive away adversaries. No evil can approach us in your presence. 1

May our songs reach the resplendent Lord who is the only protector of men. The sacred food is offered to Him as the steer ploughs the barley in. 2

यस्य विश्वानि हस्तयोः पञ्च क्षितीनां वसु ।
स्पाशयस्व यो अस्मध्रुग्दिव्येवाशनिर्जहि ॥३॥
असुन्वन्तं समं जहि दूणाशं यो न ते मयः ।
अस्मभ्यमस्य वेदनं दद्धि सूरिश्चिदोहते ॥४॥
आवो यस्य द्विबर्हसोऽर्केषु सानुषगसत् ।
आजाविन्द्रस्येन्दो प्रावो वाजेषु वाजिनम् ॥५॥
यथा पूर्वेभ्यो जरितृभ्य इन्द्र मय इवापो न तृष्यते बभूथ ।
तामनु त्वा निविदं जोहवीमि विद्यामेषं वृजनं जीरदानुम् ॥६॥

yásya víṣvāni hástayoḥ páñca kshitīnā́ṃ vásu | spāṣáyasva yó asmadhrúg divyévāṣánir jahi || 3 || ásunvantaṃ samaṃ jahi dūṇā́ṣaṃ yó ná te máyaḥ | asmā́bhyam asya védanaṃ daddhí sūríṣ cid ohate || 4 || ā́vo yásya dvibárhaso 'rkéshu sānushág ásat | ājā́v índrasyendo prā́vo vā́jeshu vājínam || 5 || yáthā pū́rvebhyo — || 6 ||

(१७७) सप्तसप्तत्युत्तरशततमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२०॥ आ चर्षणिप्रा वृषभो जनानां राजा कृष्टीनां पुरुहूत इन्द्रः ।
स्तुतः श्रवस्यन्नवसोप मद्रिग्युक्त्वा हरी वृषणा याह्यर्वाङ् ॥१॥
ये ते वृषणो वृषभास इन्द्र ब्रह्मयुजो वृषरथासो अत्याः ।
ताँ आ तिष्ठ तेभिरा याह्यर्वाङ् हवामहे त्वा सुत इन्द्र सोमे ॥२॥

177.

Ā́ carshaṇiprā́ vṛishabhó jánānāṃ rā́jā kṛishṭīnā́m puruhūtá índraḥ | stutáḥ ṣravasyánn ávasópa madríg yuktvā́ hárī vṛ́ishaṇā yāhy arvā́ñ || 1 || yé te vṛ́ishaṇo vṛishabhā́sa indra brahmayújo vṛ́isharathāso átyāḥ | tā́ñ ā́ tishṭha tébhir ā́ yāhy arvā́ñ hávāmahe tvā sutá indra sóme || 2 ||

In whose hands are vested all the treasures of the five classes of people (learneds, administrators, businessmen, labour, and the fifth uncovered by the classification). May He mark out the man who oppresses us and destroy him like the lightning falling from the sky and burning up the trees. 3

May such a person be deprived of all privileges, as does not serve you as a law-abider, and works contrary to the general interests. Let his share of benefits be given to your faithful devotees because only wise people deserve your favour and protection. 4

O joy of ecstasy, you favour those who are doubly devout and serve you with body and mind. May the songs of our joyous expressions reach the resplendent Lord, so that He helps us in our struggles and vigorously assists in our battles. 5

O resplendent Lord, as you have been providing happiness from eternity to your devotees, your blessings are as satisfying as water to a thirsty man. Therefore, I have been unceasingly repeating my invocations that I may obtain food, strength and long life. 6

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The resplendent Lord is a real wellwisher of humanity. He is the source of strength for mankind and the sovereign benefactor of all people. When He is invoked and praised by His followers, He is pleased and comes speedily to help, as if mounted on a vigorous steed. 1

O resplendent Lord, may the beams of your spiritual radiance which are bliss-bestowing, inspiring, invocable by prayers, reach us speedily as if mounted on a chariot. O Lord, we invoke you with full awareness of the spiritual experience of our heart. 2

आ तिष्ठ रथं वृषणं वृषा ते सुतः सोमः परिषिक्ता मधूनि ।
युक्त्वा वृषभ्यां वृषभ क्षितीनां हरिभ्यां याहि प्रवतोप मद्रिक् ॥३॥
अयं यज्ञो देवया अयं मियेध इमा ब्रह्माण्ययमिन्द्र सोमः ।
स्तीर्णं बर्हिरा तु शक्र प्र याहि पिबा निषद्य वि मुचा हरी इह ॥४॥
ओ सुष्टुत इन्द्र याह्यर्वाङुप ब्रह्माणि मान्यस्य कारोः ।
विद्याम वस्तोरवसा गृणन्तो विद्यामेषं वृजनं जीरदानुम् ॥५॥

á tishṭha
rátham vṛishaṇam vṛishā · te sutáḥ sómaḥ párishiktā mádhūni | yuktvá vṛishabhyam vṛishabha kshitīnám háribhyām yahi pravátópa madrík || 3 || ayám yajñó devayá, ayám miyédha imá bráhmaṇy ayám indra sómaḥ | stīrṇám barhír á tú sakra prá yahi píbā nishádya ví mucā hárī ihá || 4 || ó súshṭuta indra yahy arváñ úpa bráhmāṇi mānyásya kāróḥ | vidyáma vástor ávasā gṛiṇánto viº || 5 ||

(१७८) अष्टसप्तत्युत्तरशततमं सूक्तम्

(१–५) पञ्चर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२६॥ यद्ध स्या त इन्द्र श्रुष्टिरस्ति यया बभूथ जरितृभ्य ऊती ।
मा नः कामं महयन्तमा धग्विश्वा ते अश्यां पर्याप आयोः ॥१॥
न घा राजेन्द्र आ दभन्नो या नु स्वसारा कृणवन्त योनौ ।
आपश्चिदस्मै सुतुका अवेषन्गमन्न इन्द्रः सख्या वयश्च ॥२॥

178.

Yad dha syá ta indra srushṭír ásti yáyā babhūtha jaritṛibhya ūtí | má naḥ kámam maháyantam á dhag vísvā te asyām páry ápa ayóḥ || 1 || ná gha rájéndra á dabhan no yá nú svásārā kṛiṇávanta yónau | ápas cid asmai sutúkā aveshan gáman na índraḥ sakhyá váyas ca || 2 ||

Ascend your bounty-shedding chariot. We are inviting you to greet you with our sweet emotional expressions. O resplendent Lord, may you harness your vigorous bounty-shedding chariot and come to us for our preservation; come with utmost haste to your own people. 3

O resplendent Lord, this is a benevolent selfless act dedicated to Nature's bounties; this is an oblation for sacred dedication; these are divine hymns and this is an emotional expression of devotion,—all these are to be dedicated to you. O Lord, come close and accept our loving devotion; come to stay with us for all times. 4

O illustrious divine leader, glorified by the sacred hymns of revered preceptors, come to bless our noble acts, so that we may enjoy prosperity through your protection. May we have support in obtaining food, strength and long life. 5

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O resplendent Lord, may you bless us with those beneficent qualities wherewith you help and protect your dedicated devotees. May you please not allow our lofty aspirations to die unfulfilled. May we through your favour obtain every thing that is obtainable by men. 1

May our Lord not allow any one to diminish the valour of that labour, which our sisters (either day and night, or fingers of a hand) have directed us to do. May all our invigorating offerings propitiate Him so that He continues to be friendly to us and provide adequate nourishment. 2

जेता नृभिरिन्द्रः पृत्सु शूरः श्रोता हवं नाधमानस्य कारोः ।
प्रभर्ता रथं दाशुषं उपाक उद्यन्ता गिरो यदि च त्मना भूत् ॥३॥
एवा नृभिरिन्द्रः सुश्रवस्या प्रखादः पृक्षो अभि मित्रिणो भूत् ।
समर्य इषः स्तवते विवाचि सत्राकरो यजमानस्य शंसः ॥४॥
त्वया वयं मघवन्निन्द्र शत्रूनभि ष्याम महतो मन्यमानान् ।
त्वं त्राता त्वमु नो वृधे भूर्विद्यामेषं वृजनं जीरदानुम् ॥५॥

jétā nṛíbhir índraḥ pṛitsú śúraḥ śrótā hávam nádhamānasya kāróḥ | prábhartā rátham dāśúsha upaká údyantā gíro yádi ca tmánā bhút ‖ 3 ‖ evá nṛíbhir índraḥ suśravasyá prakhādáḥ pṛikshó abhí mitríṇo bhut | samaryá ishá stavate vívāci satrakaró yájamānasya śáṅsaḥ ‖ 4 ‖ tváyā vayám maghavann indra śátrun abhí shyāma maható mányamānān | tvám trātá tvám u no vṛidhé bhur vi° ‖ 5 ‖

(१७९) एकोनाशीत्युत्तरशततमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य (१-२) प्रथमाद्वितीययोर्ऋचोर्लोपामुद्रा ऋषिका, (३-४) तृतीयाचतुर्थ्यो-र्मैत्रावरुणिरगस्त्यः, (५-६) पञ्चमीषष्ठ्योश्चागस्त्यान्तेवासी ब्रह्मचारी ऋषी । रतिर्देवता । (१-४, ६) प्रथमादिचतुर्ऋचां षष्ठ्याश्च त्रिष्टुप्, (५) पञ्चम्याश्च बृहती छन्दसी ॥

॥२६॥ पूर्वीरहं शरदः शश्रमाणा दोषा वस्तोरुषसो जरयन्तीः ।
मिनाति श्रियं जरिमा तनूनामप्यू नु पत्नीर्वृषणो जगम्युः ॥१॥
ये चिद्धि पूर्व ऋतसाप आसन्त्साकं देवेभिरवदन्नृतानि ।
ते चिदवासुर्नह्यन्तमापुः समू नु पत्नीर्वृषभिर्जगम्युः ॥२॥

179.

Purvír ahám śarádaḥ śaśramāṇá doshá vástor usháso jaráyantīḥ | mināti śríyam jarimá tanúnām ápy ū nú pátnīr vṛíshaṇo jagamyuḥ ‖ 1 ‖ yé cid dhí púrva ṛitasápa ásan sākám devébhir ávadann ṛitáni | té cid ávāsur nahy ántam āpúḥ sám ū nú pátnīr vṛíshabhir jagamyuḥ ‖ 2 ‖

Resplendent Lord, with his valorous colleagues wins battles, carefully listens to the invocations of His subjects, speedily goes to the dedicated followers and when glorified by honest devotees comes, of His own accord, quite close to them. 3

Verily, the resplendent Lord accepts all the offerings made by his friendly people and in response helps them to overcome their difficulties, and achieve their aspirations. He is faithful in his assurance, and commending the piety of His men, He approves of the offered homage. 4

Through your alliance, O bounteous resplendent Lord, may we defeat our formidable enemies who think themselves unconquerable. Verily you are our protector and promoter of our prosperity. May we have your support in obtaining food, strength and long life. 5

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Ascetic's wife :

Many years, many days and nights have passed. Dawns have come and gone. I have been intelligently working all this time. Now old age impairs the beauty of my youth. Better only strong men should approach their wives and make life fruitful. 1

The ancient sages truly obeyed the eternal laws of Nature and were honest to express their heartfelt feelings and respond to the natural urges. They did not keep the vow of absolute continence. Therefore, it is advisable that wives should be approached by strong men, and life be made fruitful. 2

न मृषा श्रान्तं यदवन्ति देवा विश्वा इत्स्पृधो अभ्यश्नवाव ।
जयावेदत्र शतनीथमाजिं यत्सम्यञ्चा मिथुनावभ्यजाव ॥३॥
नदस्य मा रुधतः काम आगन्नित आजातो अमुतः कुतश्चित् ।
लोपामुद्रा वृषणं नी रिणाति धीरमधीरा धयति श्वसन्तम् ॥४॥
इमं नु सोममन्तितो हृत्सु पीतमुप ब्रुवे ।
यत्सीमागश्चकृमा तत्सु मृळतु पुलुकामो हि मर्त्यः ॥५॥
अगस्त्यः खनमानः खनित्रैः प्रजामपत्यं बलमिच्छमानः ।
उभौ वर्णावृषिरुग्रः पुपोष सत्या देवेष्वाशिषो जगाम ॥६॥

ná mṛíshā śrāntáṃ yád ávanti devā́ víśvā ít spṛ́dho abhy àśnavāva | jáyāvéd átra śatánītham ājíṃ yát samyáñcā mithunā́v abhy ájāva || 3 || nadásya mā rudhatáḥ kā́ma ā́gann itá ā́jāto amútaḥ kútaś cit | lópāmudrā vṛ́shaṇaṃ ní riṇāti dhī́ram ádhīrā dhayati śvasántam || 4 || imáṃ nú sómam ántito hṛtsú pītám úpa bruve | yát sīm ā́gaś cakṛimā́ tát sú mṛiḷatu pulukā́mo hí mártyaḥ || 5 || agástyaḥ khánamānaḥ khanítraiḥ prajā́m ápatyam bálam ichámānaḥ | ubhaú várṇāv ṛ́shir ugrā́ḥ puposha satyā́ devéshv āśísho jagāma || 6 ||

(१८०) अशीत्युत्तरशततमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥२३॥ युवो रजांसि सुयमासो अश्वा रथो यद्वां पर्यर्णांसि दीयत् ।
हिरण्यया वां पवयः प्रुषायन्मध्वः पिबन्ता उषसः सचेथे ॥१॥
युवमत्यस्याव नक्षथो यद्विपत्मनो नर्यस्य प्रयज्योः ।
स्वसा यद्वां विश्वगूर्ती भराति वाजायेट्टे मधुपाविषे च ॥२॥

180.

Yuvó rájāṅsi suyámāso áśvā rátho yád vām páry árṇāṅsi dī́yat | hiraṇyáyā vām paváyaḥ prushāyan mádhvaḥ píbantā ushásaḥ sacethe || 1 || yuvám átyasyā́va nakshatho yád vípatmano náryasya práyajyoḥ | svásā yád vāṃ viśvagūrtī bhárāti vā́jāyéṭṭe madhupāv ishé ca || 2 ||

Ascetic :

No penance is practised in vain since the divine powers protect all. Ultimately natural forces prevail and win over unnatural restraints. If we exert ourselves together, we can triumph over hundreds of adversities. 3

Suppressed desires overwhelm the mind arising either from this cause or from that like an obstructed stream. Then the young impatient maiden, passions suppressed, approaches her husband under deep emotional stress. She approaches her ascetic husband, snoring in deep slumber. 4

I beseach the loving God seated in my heart, that He may fully expiate the sin, which might have been committed. After all, man is subject to many desires and natural urges. 5

The ascetic, a venerable sage, following the rightful course, works as if a farmer with implements in a field desiring progeny, offspring and strength, and practises both types of obligations (the one of household life and the other of austerity) and receives true benedictions from God and elders. 6

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O twin lords of cosmic vitality and consciousness, when, round the cosmic sea of space your cosmic chariot proceeds to its desired quarters, your golden fellies scatter drops of moisture. May you, accepting our sweet devotional prayers participate in our sacred morning ceremonies. 1

Direct downwards the course of your cosmic chariot which is holy, swift-moving, multi-directional and friendly to men. May the adorable sister, the dawn, prepare for your welcome, and the institutor of the ceremony worship you for the sake of obtaining strength and food. 2

युवं पय उस्रियायामधत्तं पक्वमामायामव पूर्व्यं गोः ।
अन्तर्यद्वनिनो वामृतप्सू ह्वारो न शुचिर्यजते हविष्मान् ॥३॥
युवं ह घर्मं मधुमन्तमत्रयेऽपो न क्षोदोऽवृणीतमेषे ।
तद्वां नरावश्विना पश्वइष्टी रथ्येव चक्रा प्रति यन्ति मध्वः ॥४॥
आ वां दानाय ववृतीय दस्रा गोरोहेण तौग्र्यो न जिव्रिः ।
अपः क्षोणी सचते माहिना वां जूर्णो वामक्षुरंहसो यजत्रा ॥५॥

yuvám páya usríyāyām adhattam pakvám āmā́yām áva pū́rvyam góḥ | antár yád vaníno vām ṛitapsū hvāró ná śúcir yájate havíshmān || 3 || yuvám̐ ha gharmám mádhumantam átraye 'pó ná kshódo 'vṛiṇītam eshé | tád vām narāv aśvinā páśva-ïshṭī ráthyeva cakrá práti yanti mádhvaḥ || 4 || ā́ vām dānā́ya vavṛitīya dasrā gór óheṇa taugryó ná jívriḥ | apáḥ kshoṇī sacate máhinā vām jūrṇó vām ákshur áṅhaso yajatrā || 5 ||

॥२४॥

नि यद्युवेथे नियुतः सुदानू उप स्वधाभिः सृजथः पुरंधिम् ।
प्रेषद्वेषद्वातो न सूरिरा महे ददे सुव्रतो न वाजम् ॥६॥
वयं चिद्धि वां जरितारः सत्या विपन्यामहे वि पणिर्हितावान् ।
अधा चिद्धि ष्माश्विनावनिन्द्या पाथो हि ष्मा वृषणावन्तिदेवम् ॥७॥
युवां चिद्धि ष्माश्विनावनु द्यून्विरुद्रस्य प्रस्रवणस्य सातौ ।
अगस्त्यो नरां नृषु प्रशस्तः काराधुनीव चितयत्सहस्रैः ॥८॥

ní yád yuvéthe niyútaḥ sudānū úpa svadhā́bhiḥ sṛijathaḥ púraṇdhim | préshad véshad vā́to ná sūrír ā́ mahé dade suvrató ná vā́jam || 6 || vayám̐ cid dhí vām̐ jaritā́raḥ satyā́ vipanyā́mahe ví paṇír hitā́vān | ádhā cid dhí shmā-śvināv anindyā pāthó hí shmā vṛishaṇāv ántidevam || 7 || yuvā́m̐ cid dhí shmāśvināv ánu dyū́n vírudrasya prasrávaṇasya sātaú | agástyo narā́m̐ nṛíshu práśastaḥ kā́rādhunīva citayat sahásraiḥ || 8 ||

You have restored milk to the cow. You have matured the first raw milk in the udders of the milch cow. The devout and earnest devotee worships you, truth personified, with dedication. He is as vigilant in the midst of the ceremony, as a snake in the midst of a thicket. 3

You render the fierce heat soothing as sweet butter to the really detached person ; for the sake of relief, you invest it with the coolness of water, therefore, for you, O cosmic twins, inspirers of the sacred works, the fire-offering is made. The sweet expressions flow towards you like chariot-wheels (down a slope). 4

O destroyer of enemies, may I by means of my prayers bring you hither, to bestow upon me that aid, which you could give to the infirm son of the saviour. Your greatness compasses earth, heaven and ocean. May this, your aged worshipper, enjoy long sinless life. 5

O bounteous ones, when you come speedily with your yoked cosmic chariot, you replenish the earth with food. May this, your worshipper, be swift as the wind to propitiate and please you. Through your great favour may he, like a pious man, obtain plenty of food and become great. 6

We, your sincere adorers, verily praise you in various ways. Our heart, the container, is full with your devotion. O blameless cosmic twin powers, showerers of benefits, may you both freely participate in the sparkling glory of God. 7

O pair of cosmic vitality and consciousness, the steady-minded sage, eminent amongst the leaders of men, arouses you daily with numerous invocations, like a musical instrument with thousands of notes so that torrents of blessings may flow from you to him. 8

प्र यद्वहेथे महिना रथस्य प्र स्पन्द्रा याथो मनुषो न होता ।
धत्तं सूरिभ्य उत वा स्वश्व्यं नासत्या रयिषाचः स्याम ॥९॥
तं वां रथं वयमद्या हुवेम स्तोमैरश्विना सुविताय नव्यम् ।
अरिष्टनेमिं परि द्यामियानं विद्यामेषं वृजनं जीरदानुम् ॥१०॥

prá yád váhethe mahiná ráthasya prá syandrā yātho mánusho ná hótā | dhattám sūríbhya utá vā svásvyam násatyā rayisháeah syāma ‖ 9 ‖ tám vām rátham vayám adyá huvema stómair asvinā suvitáya návyam | árishtanemim pári dyám iyānám vi° ‖ 10 ‖

(१८१) एकाशीत्युत्तरशततमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥२५॥ कदु प्रेष्ठाविषां रयीणामध्वर्यन्ता यदुन्निनीथो अपाम् ।
अयं वां यज्ञो अकृत प्रशस्तिं वसुधिती अवितारा जनानाम् ॥१॥
आ वामश्वासः शुचयः पयस्पा वातरंहसो दिव्यासो अत्याः ।
मनोजुवो वृषणो वीतपृष्ठा एह स्वराजो अश्विना वहन्तु ॥२॥
आ वां रथोऽवनिर्न प्रवत्वान्त्सृप्रवन्धुरः सुविताय गम्याः ।
वृष्णः स्थातारा मनसो जवीयानहंपूर्वो यजतो धिष्ण्या यः ॥३॥

181.

Kád u préshṭāv ishám rayīṇám adhvaryántā yád unninīthó apám | ayám vām yajñó akṛita prásastim vásudhitī ávitārā janānām ‖ 1 ‖ á vām ásvāsah súcayah payaspá vátaraṅhaso divyáso átyāḥ | manojúvo vṛíshaṇo vītápṛishṭhā éhá svarájo asvínā vahantu ‖ 2 ‖ á vām rátho 'vánir ná pravátvān sriprávandhuraḥ suvitáya gamyāḥ | vṛíshṇa sthātārā mánaso jávīyān ahampūrvó yajató dhishṇyā yáḥ ‖ 3 ‖

When, by virtue of your cosmic chariot, you come quick to the place of worship and when, like the ministering priest, after discharging his function, you depart, gliding away, you give to the devout worshippers a reward, say, of vehicles or good horses. May we be rich, O ever-true cosmic twins, through your grace. 9

We invoke today, O pair of cosmic twin powers, with hymns for our welfare and invoke your praiseworthy cosmic chariot of undamaged wheels, while traversing the sky. May we obtain through you food, strength and long life. 10

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O cosmic twin forces, bestower of protection and prosperity, we glorify you with our dedicated actions. O dearest twins, while coming to our place of worship when will you bring from the cosmic ocean, riches and nourishment? 1

O cosmic twin forces, may your celestial waves, pure, rain-drinking, swift as the tempest, heaven-born, quick-moving, rapid as thought, vigorous, well-backed and resplendent in its own light bring you hither. 2

O cosmic twin forces, firmly founded in your own station, may your cosmic chariot, which is strong, swift as mind, venerable, equipped with charming face, vast like earth, extensive, speedy, come near us for our welfare. 3

इहेह जाता समवावशीतामरेपसा तन्वा नामभिः स्वैः ।
जिष्णुर्वामन्यः सुमखस्य सूरिर्दिवो अन्यः सुभगः पुत्र ऊहे ॥४॥
प्र वां निचेरुः ककुहो वशाँ अनु पिशङ्गरूपः सदनानि गम्याः ।
हरी अन्यस्य पीपयन्त वाजैर्मथ्रा रजांस्यश्विना वि घोषैः ॥५॥

iheha jātā́ sám avāvaṣītām arepásā tanvā̀ nā́mabhiḥ svaíḥ | jishṇúr vām anyáḥ súmakhasya sūrír divó anyáḥ subhágaḥ putrá ūhe || 4 || prá vām nicerúḥ kakuhó váṣān̐ ánu piṣáñgarūpaḥ sádanāni gamyāḥ | hárī anyásya pīpáyanta vā́jair mathrā́ rájāṅsy aṣvinā ví ghóshaiḥ || 5 ||

प्र वां शरद्वान्वृषभो न निष्षाट् पूर्वीरिषश्चरति मध्व इष्णन् ।
एवैरन्यस्य पीपयन्त वाजैर्वेषन्तीरूर्ध्वा नद्यो न आगुः ॥६॥
असर्जि वां स्थविरा वेधसा गीर्बाळ्हे अश्विना त्रेधा क्षरन्ती ।
उपस्तुताववतं नाधमानं यामन्नयामञ्छृणुतं हवं मे ॥७॥
उत स्या वां रुशतो वप्ससो गीस्त्रिबर्हिषि सदसि पिन्वते नॄन् ।
वृषा वां मेघो वृषणा पीपाय गोर्न सेके मनुषो दशस्यन् ॥८॥
युवां पूषेवाश्विना पुरंधिरग्निमुषां न जरते हविष्मान् ।
हुवे यद्वां वरिवस्या गृणानो विद्यामेषं वृजनं जीरदानुम् ॥९॥

prá vām ṣarádvān vṛishabhó ná nishshā́ṭ pūrvī́r íshaṣ carati mádhva ishṇán | évair anyásya pīpáyanta vā́jair véshantīr ūrdhvā́ nadyò na ā́guḥ || 6 || ásarji vām sthávirā vedhasā gī́r bāḷhé aṣvinā tredhā́ ksháranti | úpastutāv avatam nā́dhamānam yā́mann áyāmañ chṛiṇutam hávam me || 7 || utá syā́ vām rúṣato vápsaso gī́s tribarhíshi sádasi pinvate nṛī́n | vṛíshā vām meghó vṛishaṇā pīpāya gór ná séke mánusho daṣasyán || 8 || yuvā́m pūshévāṣvinā púraṃdhir agním ushā́m ná jarate havíshmān | huvé yád vām varivasyā́ gṛiṇānó vi° || 9 ||

You have been glorified together, as faultless by your many famous names. One of you is victorious son of inter-space and promoter of dedicated sacred actions; the other, the auspicious offspring of cosmic stellar regions. Both of you thus uphold the entire cosmos. 4

O twin forces, may down-gliding, exalted golden coloured space-chariot of one of you, traversing at will the quarters of space, come to promote our dedicated actions; and may our men supply to the motor engines of the other the fuel and the twins shall stir the regions with roars. 5

One of you is eternal disperser of the clouds like the sun, the annihilator of foes, acceptor of devotion and bearer of numerous nourishments. The other controls the vigorous, extensive and upward going streams, capable of providing nourishments. Let these streams of favour come swelling to us. 6

O cosmic twins, hymns of devotional songs flow across three paths to secure your steady favour. May you protect him, whosoever solicits your favour and whether moving or stationary. May you hear his invocation. 7

This praise of your resplendent forms is uttered in the hall of worship, where three-fold dedication is offered. O mighty showerers of benefits, may the swollen rain-cloud, procee-ding to man, nourish him like a sprinkling of cow's milk. 8

Like nourisher, the wise offerer of oblations praises you, O cosmic twin divines, as he would praise supreme God and the dawn. I am invoking you with devotion. May you help us in obtaining food, strength and long life. 9

(१८२) द्व्यशीत्युत्तरशततमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । अश्विनौ देवते । (१-५, ७) प्रथमादिपञ्चर्चां सप्तम्याश्च जगती, (६, ८) षष्ठ्यष्टम्योश्च त्रिष्टुप् छन्दसी ॥

अभूदिदं वयुनमो षु भूषता रथो वृषण्वान्मदता मनीषिणः ।
धियंजिन्वा धिष्ण्या विश्पलावसू दिवो नपाता सुकृते शुचिव्रता ॥१॥
इन्द्रतमा हि धिष्ण्या मरुत्तमा दस्रा दंसिष्ठा रथ्या रथीतमा ।
पूर्णं रथं वहेथे मध्व आचितं तेन दाश्वांसमुप याथो अश्विना ॥२॥
किमत्र दस्रा कृणुथः किमासाथे जनो यः कश्चिदहविर्महीयते ।
अति क्रमिष्टं जुरतं पणेरसुं ज्योतिर्विप्राय कृणुतं वचस्यवे ॥३॥

182.

Ábhūd idám vayúnam ó shú bhūshatā rátho vríshanvān mádatā manīshinaḥ | dhiyaṃjinvā́ dhíshṇyā viṣpálāvasū divó nápatā sukṛíte ṣúcivratā || 1 || índratamā hí dhíshṇyā marúttamā dasrā́ dáṅsishṭhā rathyā̀ rathítamā | pūrṇáṃ rátham vahethe mádhva ā́citaṃ téna dāṣvā́ṅsam úpa yātho aṣvinā || 2 || kím átra dasrā kṛiṇuthaḥ kím āsāthe jáno yáḥ káṣ cid áhavir mahīyáte | áti kramishṭaṃ jurátam paṇér ásuṃ jyótir víprāya kṛiṇutaṃ vacasyáve || 3 ||

जम्भयतमभितो रायतः शुनो हतं मृधो विदथुस्तान्यश्विना ।
वाचंवाचं जरितू रत्निनीं कृतमुभा शंसं नासत्यावतं मम ॥४॥
युवमेतं चक्रथुः सिन्धुषु प्लवमात्मन्वन्तं पक्षिणं तौग्र्याय कम् ।
येन देवत्रा मनसा निरूहथुः सुपप्तनी पेतथुः क्षोदसो महः ॥५॥

jambháyatam abhíto ráyataḥ ṣúno hatám mṛídho vidáthus tā́ny aṣvinā | vā́caṃ-vācaṃ jaritúr ratnínīṃ kṛitam ubhā́ ṣáṅsaṃ nāsatyāvataṃ máma || 4 || yuvám etáṃ cakrathuḥ síndhushu plavám ātmanvántam pakshíṇaṃ taugryā́ya kám | yéna devatrā́ mánasā nirūhā́thuḥ supaptanī́ petathuḥ kshódaso maháḥ || 5 ||

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O wise learned men, the information has been received; be ready with your praises, for the benefit-showering cosmic chariot of the twin divines has appeared. Rejoice and be ready to welcome them, For they are abiders of benevolent laws. They are sustainers of the cosmos, beneficent to mankind and giver of wisdom to the performer of noble deeds. 1

O foe-destroyer twin divines, in truth you are most imperial like resplendent Lord, and vital like wind. You are most active; you are indeed eminent riders and most distinguished charioteers. You drive a cosmic chariot, fully heaped up with ambrosia. May you come with that chariot to the dedicated worshipper. 2

O destroyer of evils, mighty cosmic twin divines, what do you do here ? Why do you linger for a man who makes no oblation, still honoured ? Pass over him; take away the life of the miser; grant light to the pious man who is eloquent in your praises. 3

O holder of eternal seed of life, annihilate them on every side who bark at us like dogs ; slay our enemies ; you know them well. Give reward and excellent wealth to the poet for the praises he offers you. Accept, O truth-abiding twins, my devotional praises. 4

You construct, amid the flood water, that animated ship with wings to fly for the saviour of the pious, whereupon, with God-devoted mind, you bear him up and quickly descending from the cosmos, you make a path for him out of the mighty surge. 5

॥६॥ अवविद्धं तौग्र्यमप्स्व१न्तरनारम्भणे तमसि प्रविद्धम् ।
चतस्रो नावो जठलस्य जुष्टा उदश्विभ्यामिषिताः पारयन्ति ॥६॥
कः स्विद्वृक्षो निष्ठितो मध्ये अर्णसो यं तौग्र्यो नाधितः पर्यषस्वजत् ।
पर्णा मृगस्य पतरोरिवारभ उदश्विना ऊहथुः श्रोमताय कम् ॥७॥
तद्वां नरा नासत्यावनु ष्याद्यद्वां मानास उचथमवोचन् ।
अस्मादद्य सदसः सोम्यादा विद्यामेषं वृजनं जीरदानुम् ॥८॥

ávaviddham taugryám apsv àntár anārambhaṇé támasi práviddham | cátasro návo jáṭhalasya júshṭā úd aṣvíbhyām ishitáḥ pārayanti || 6 || káḥ svid vṛikshó níshṭhito mádhye árṇaso yáṃ taugryó nādhitáḥ paryáshasvajat | parṇá mṛigásya patáror ivārábha úd aṣvinā ūhathuḥ ṣrómatāya kám || 7 || tád vaṃ narā nāsatyāv ánu shyād yád vām mánāsa ucátham ávocan | asmád adyá sádasaḥ somyád á vi° || 8 ||

(१८३) त्र्यशीत्युत्तरशततमं सूक्तम्
(१-६) षड्ऋचस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥२९॥ तं युञ्जाथां मनसो यो जवीयान् त्रिवन्धुरो वृषणा यस्त्रिचक्रः ।
येनोपयाथः सुकृतो दुरोणं त्रिधातुना पतथो विर्न पर्णैः ॥१॥
सुवृद्रथो वर्तते यन्नभि क्षां यत्तिष्ठथः क्रतुमन्तानु पृक्षे ।
वपुर्वपुष्या सचतामियं गीर्दिवो दुहित्रोषसा सचेथे ॥२॥
आ तिष्ठतं सुवृतं यो रथो वामनु व्रतानि वर्तते हविष्मान् ।
येन नरा नासत्येषयध्यै वर्तिर्याथस्तनयाय त्मने च ॥३॥

183.

Táṃ yuñjāthām mánaso yó jávīyān trivandhuró vṛishaṇa yás tricakráḥ | yénopayāthaḥ sukṛito duroṇáṃ tridhātuna patatho vír ná parṇaiḥ || 1 || suvṛíd rátho vartate yánn abhí kshāṃ yát tíshṭhathaḥ krátumantánu pṛikshé | vápur vapushyá sacatām iyáṃ gír divó duhitróshásā saceṭhe || 2 || á tishṭhataṃ suvṛítaṃ yó rátho vām ánu vratáni vártate havíshmān | yéna narā nāsatyeshayádhyai vartír yāthás tánayāya tmáne ca || 3 ||

Four ships move into the midst of the floods, sent by the cosmic twin divines. They bring safe to shore the son of the saviour. He is cast headlong into the flood by his foes, and plunges into the thick inevitable darkness. 6

What tree or cosmic chariot is that which stands fixed in the surrounding cosmic ocean, and to which the supplicating son of saviour clings? O cosmic twin-divines, as twigs are caught hold of for support by a falling creature, you bear him up to safety. 7

May this hymn, which your devout adorers utter, be acceptable to you, O ever-true cosmic twin divines. May you today, in this sacred place of worship help in obtaining food, strength and long life. 8

183

O showerers of benefits, make ready that cosmic vehicle which has triple seat, three wheels and is as quick as thought. With this vehicle, embellished with three elements, you come to the dwelling of the pious worshipper. With this you fly like a bird with wings. 1

Full of action, you mount this easy-rolling cosmic vehicle alighting upon the earth for the sake of sacrificial food. May this melodious hymn delight you and promote your well-being; and as you travel, may you unite with the dawn, the damsel of the cosmic region. 2

O ever-true cosmic leaders, ascend your easy-rolling cosmic chariot, filled with sacred offerings. This vehicle takes you both, to carry out your assigned work. Mounted on this you come into the house of the worshipper, to encourage him and his children to proceed to the place of worship. 3

मा वां वृको मा वृकीरा दंधर्षीन्मा परिं वर्क्तमुत माति धक्तम् ।
अयं वां भागो निहित इयं गीर्दस्राविमे वां निधयो मधूंनाम् ॥४॥
युवां गोतमः पुरुमीळ्हो अत्रिर्दस्रा हवतेऽवसे हविष्मान् ।
दिशं न दिष्टामृजूयेव यन्ता मे हवं नासत्योपं यातम् ॥५॥
अतांरिष्म तमसस्पारमस्य प्रति वां स्तोमो अश्विनावधायि ।
एह यांतं पथिभिर्देवयानैर्विद्यामेषं वृजनं जीरदांनुम् ॥६॥

má vāṃ vṛíko má vṛikír á dadharshīn mā pari varktam utá máti dhaktam | ayáṃ vām bhāgó níhita iyáṃ gír dásrāv imé vāṃ nidháyo mádhūnām || 4 || yuvā́ṃ gótamaḥ purumīḷhó átrir dásrā hávate 'vase havíshmān | díśaṃ ná dishṭā́m ṛijūyéva yántā me hávaṃ nāsatyópa yātam || 5 || átārishma támasas pārám asyá práti vāṃ stómo aśvināv adhāyi | éhá yātam pathíbhir devayā́nair vi° || 6 ||

(१८४) चतुरशीत्युत्तरशततमं सूक्तम्
(१-६) षड्चस्यास्य सूक्तस्य ममतापुत्रो दीर्घतमा ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥१॥ ता वांमद्य तावपरं हुवेमोच्छन्त्यांमुषसि वह्निरुक्थैः ।
नासत्या कुहं चित्सन्तांवर्यो दिवो नपाता सुदास्तराय ॥१॥
अस्मे ऊ षु वृंषणा मादयेथामुत्पणीँर्हतमूर्म्या मदन्ता ।
श्रुतं मे अच्छोक्तिभिर्मतीनामेष्टा नरा निचेतारा च कर्णैः ॥२॥
श्रिये पूषन्निषुकृतेव देवा नासत्या वहतुं सूर्यायाः ।
वच्यन्ते वां ककुहा अप्सु जाता युगा जूर्णेव वरुणस्य भूरेः ॥३॥

184.

Tá vām adyá táv aparáṃ huvemochántyām ushási váhnir ukthaíḥ | nā́satyā kúha cit sántāv aryó divó nápātā sudā́starāya || 1 || asmé ū shú vṛishaṇā mādayethām út paṇī́ṃr hatam ūrmyā́ mádantā | śrutám me áchoktibhir matīnā́m éshṭā narā nícetārā ca kárṇaiḥ || 2 || śriyé pūshann ishukṛíteva devā́ nā́satyā vahatúṃ sūryā́yāḥ | vacyánte vāṃ kakuhā́ apsú jātā́ yugā́ jūrṇéva váruṇasya bhū́reḥ || 3 ||

May I be safe in your protection; may you not torment me, nor deliver me to some one else. O destroyer of evils, here is your share of offering; here is a praise for you. The treasure of sweet devotional prayers is for you alone. 4

O true and sweet cosmic forces, persons of eminent intelligence, full of bliss and ever moving, invoke both of you with offerings for protection. May you come to them like one who goes straight by an easy path to the assigned destination. 5

O ever-true cosmic twin-divines, we have crossed the region of this darkness. Our praises have been addressed to you. Come hither by the paths which other divine forces have travelled. May you help us in obtaining food, strength and long life. 6

184

O ever-true cosmic twin-divines, we invoke you both this day as on any other day, when the priest has kindled the fire and is singing hymns at the break of dawn, the dispeller of darkness. O twin-divines wheresoever you be, come here for the benefit of the benevolent worshipper. 1

O brave cosmic twin-divines, may you be delighted by our constant chant of sweet expressions of devotion and destroy the unfaithful misers who do not offer homage. May you graciously hear with your own ears, my pious praises, as you favour the true devotee and retain his prayers. 2

O bounteous nourisher, cosmic twin-divines, in whom is no untruth, you carry dawn, an offspring of the sun, for glory and go straight like an arrow. Your giant steeds move on, today as in the ages past, sprung from the cosmic ocean of the mighty venerable Lord. 3

अस्मे सा वां माध्वी रातिरस्तु स्तोमं हिनोतं मान्यस्य कारोः ।
अनु यद्वां श्रवस्या सुदानू सुवीर्याय चर्षणयो मदन्ति ॥४॥
एष वां स्तोमो अश्विनावकारि मानेभिर्मघवाना सुवृक्ति ।
यातं वर्तिस्तनयाय त्मने चागस्त्ये नासत्या मदन्ता ॥५॥
अतारिष्म तमसस्पारमस्य प्रति वां स्तोमो अश्विनावधायि ।
एह यातं पथिभिर्देवयानैर्विद्यामेषं वृजनं जीरदानुम् ॥६॥

asmé sá vām mādhvī rātír astu stómam hinotam mānyásya karóḥ | ánu yád vām śravasyā́ sudānū suvīryā̀ya carshaṇáyo mádanti || 4 || eshá vām stómo aśvināv akāri mā́nebhir maghavānā suvṛiktí | yātám vartís tánayāya tmáne cāgástye nāsatyā mádantā || 5 || átārishma — || 6 || 1 ||

(१८५) पञ्चाशीत्युत्तरशततमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । द्यावापृथिव्यौ देवते । त्रिष्टुप् छन्दः ॥

कतरा पूर्वा कतरापरायोः कथा जाते कवयः को वि वेद ।
विश्वं त्मना बिभृतो यद्ध नाम वि वर्तेते अहनी चक्रियेव ॥१॥
भूरिं द्वे अचरन्ती चरन्तं पद्वन्तं गर्भमपदी दधाते ।
नित्यं न सूनुं पित्रोरुपस्थे द्यावा रक्षतं पृथिवी नो अभ्वात् ॥२॥
अनेहो दात्रमदितेरनर्वं हुवे स्वर्वदवधं नमस्वत् ।
तद्रोदसी जनयतं जरित्रे द्यावा रक्षतं पृथिवी नो अभ्वात् ॥३॥

185.

Katará pū́rvā katarā́parāyóḥ kathā́ jātē kavayaḥ kó vi veda | víśvaṃ tmánā bibhṛito yád dha nā́ma ví vartete áhanī cakríyeva || 1 || bhū́rim dvé ácarantī cárantam padvántam gárbham apádī dadhāte | nítyam ná sūnúm pitrór upásthe dyā́vā rákshatam pṛithivī no ábhvāt || 2 || anehó dātrám áditer anarvám huvé svàrvad avadhám námasvat | tád rodasī janayatam jaritré dyā́vā — || 3 ||

O cherishers of sweet devotions and bounteous cosmic twin forces, may your grace be with us. May you be pleased with the hymns sung by earnest and active devotees. May we all be joyful in your glorious realm and obey your commands to secure fame and renown. 4

O bounteous ever-true lords of cosmic vitality and conciousness, this hymn is recited with respect and regards. Therefore, please do come to our house and be favourable to the sages of mature wisdom and bless them and their children. 5

We have crossed the sea of this darkness, O lords of cosmic light and vitality. This hymn is addressed to you; come hither along the paths by which all the Nature's forces have travelled. May we find strengthening food in abundance. 6

185

Which of these two (heaven and earth) is elder and which is younger, and how are they born, who knows, O sages ? Both of you independently support the entire universe, and day and night revolve very much like wheels. 1

These two heaven and earth, though apparently motionless and footless, sustain creatures moving and footed. As a son is nursed on the lap of his parents, similarly, O heaven and earth, defend us from perils and miseries. 2

I solicit the unrivalled bounty of the sun which is perfect, celestial, deathless and exempt from any kind of harm. May heaven and earth produce this wealth for him who adores them. O heaven and earth, defend us from perils and miseries. 3

अतप्यमाने अवसावन्ती अनु ष्याम रोदसी देवपुत्रे ।
उभे देवानामुभयेभिरह्नां द्यावा रक्षतं पृथिवी नो अभ्वात् ॥४॥
संगच्छमाने युवती समन्ते स्वसारा जामी पित्रोरुपस्थे ।
अभिजिघ्रन्ती भुवनस्य नाभिं द्यावा रक्षतं पृथिवी नो अभ्वात् ॥५॥

átapyamāne áva-
sāvantī ánu shyāma ródasī deváputre | ubhé devā́nām ubhá-
yebhir áhnāṃ dyā́vā — || 4 || saṃgáchamāne yuvatí sám-
ante svásārā jāmí pitrór upásthe | abhijíghrantī bhúvanasya
nā́bhiṃ dyā́vā — || 5 ||

॥३॥

उर्वी सद्मनी बृहती ऋतेन हुवे देवानामवसा जनित्री ।
दधाते ये अमृतं सुप्रतीके द्यावा रक्षतं पृथिवी नो अभ्वात् ॥६॥
उर्वी पृथ्वी बहुले दूरेअन्ते उप ब्रुवे नमसा यज्ञे अस्मिन् ।
दधाते ये सुभगे सुप्रतूर्ती द्यावा रक्षतं पृथिवी नो अभ्वात् ॥७॥
देवान्वा यच्चकृमा कच्चिदागः सखायं वा सदमिज्जास्पतिं वा ।
इयं धीर्भूया अवयानमेषां द्यावा रक्षतं पृथिवी नो अभ्वात् ॥८॥
उभा शंसा नर्या मामविष्टामुभे मामूती अवसा सचेताम् ।
भूरि चिदर्यः सुदास्तरायेषा मदन्त इषयेम देवाः ॥९॥

urví sádmanī bṛihatí ṛiténa huvé devā́nām ávasā já-
nitrī | dadhā́te yé amṛitaṃ suprátīke dyā́vā — || 6 || urví
pṛithví bahulé dūréante úpa bruve námasā yajñé asmín |
dadhā́te yé subhége suprátūrtī dyā́vā — || 7 || devā́n vā yác
cakṛimá kác cid ā́gaḥ sákhāyaṃ vā sádam íj jā́spatiṃ vā |
iyáṃ dhī́r bhūyā avayā́nam eshāṃ dyā́vā — || 8 || ubhā́
śáṅsā nā́ryā mā́m avishṭām ubhé mā́m ūtí ávasā sacetām |
bhū́ri cid aryáḥ sudā́staràyeshā́ mádanta ishayema devāḥ
|| 9 ||

The heaven and earth are the source of natural forces, are not subject to annoyance, and satisfy all beings with food. May we live in harmony with them all the days and nights. O heaven and earth, defend us from perils and miseries. 4

Going always together, young and of the same limits, these twin sisters exist as if lying in their parents' bosom, kissing the navel of the world together. O heaven and earth, defend us from perils and miseries. 5

I invoke these two, heaven and earth, who are beautiful to look on, who sustain ambrosial showers, who are vast and mighty and the progenitor (of rain and corn), for the protection of enlightened devotees. O heaven and earth, defend us from peril and miseries. 6

O heaven and earth, splendid, extensive of varied forms, bounteous, all-sustaining, and of limitless bounds, I address you with this hymn of praise; O heaven and earth defend us from perils and miseries. 7

Whatever sin or offence we may have at any time committed against Nature's forces, against our friends, or against the Lord of the universe, thereof may this hymn be expiation. O heaven and earth, defend us from perils and miseries. 8

May both these blessed benefactors of mankind preserve me. May heaven and earth equip me with all the means of protection. O divine forces, may we, while enjoying plenty of food, be blessed with wealth for liberal charity. 9

ऋतं दिवे तदवोचं पृथिव्या अभिश्रावाय प्रथमं सुमेधाः ।
पातामवद्याद्दुरितादभीके पिता माता च रक्षतामवोभिः ॥१०॥
इदं द्यावापृथिवी सत्यमस्तु पितर्मातर्यदिहोपब्रुवे वाम् ।
भूतं देवानामवमे अवोभिर्विद्यामेषं वृजनं जीरदानुम् ॥११॥

ṛitáṃ divé tád avocam pṛithivyá abhiṣrāváya prathamáṃ sumedháḥ | pātáṃ avadyád duritád abhíke pitá mātá ca rakshatām ávobhiḥ || 10 || idáṃ dyāvāpṛithivī satyám astu pítar mátar yád ihópabruvé vām | bhūtáṃ devánām avamé ávobhir vidyá̄° || 11 ||

(१८६) षडशीत्युत्तरशततमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥४॥ आ न इळाभिर्विदथे सुशस्ति विश्वानरः सविता देव एतु ।
अपि यथा युवानो मत्सथा नो विश्वं जगदभिपित्वे मनीषा ॥१॥
आ नो विश्व आस्क्रा गमन्तु देवा मित्रो अर्यमा वरुणः सजोषाः ।
भुवन्यथा नो विश्वे वृधासः करन्त्सुषाहा विथुरं न शवः ॥२॥
प्रेष्ठं वो अतिथिं गृणीषेऽग्निं शस्तिभिस्तुर्वणिः सजोषाः ।
असद्यथा नो वरुणः सुकीर्तिरिषश्च पर्षदरिगूर्तः सूरिः ॥३॥

186.

Á na íḷābhir vidáthe suṣastí viṣvánaraḥ savitá devá etu | ápi yáthā yuvāno mátsathā no víṣvaṃ jágad abhipitvé manīshá || 1 || á no víṣva áskrā gamantu devá mitró aryamá váruṇaḥ sajóshāḥ | bhúvan yáthā no víṣve vṛidhásaḥ káran susháhā vithuráṃ ná ṣávaḥ || 2 || préshṭhaṃ vo átithiṃ gṛiṇīshe 'gníṃ ṣastíbhis turváṇiḥ sajóshāḥ | ásad yáthā no váruṇaḥ sukīrtír íshaṣ ca parshad arigūrtáḥ sūríḥ || 3 ||

Endowed with understanding, I have recited this excellent hymn to you, O heaven and earth, to be heard around. May father, the heaven and mother, the earth, preserve us from reprehensible iniquity and be always close to us to offer protection. 10

May this my prayer, which I address to you, be fulfilled, O earth and heaven—father and mother. May you always be ready with your protection in the proximity of those who praise you. May you help us in obtaining food, strength and long life. 11

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May the divine sun, the benefactor of all men, come benignly to our cosmic sacrifice together with Nature's other divinities. May you, ever young, gladden all our people by your participation. 1

May all the bounties of triumphant Nature, such as cosmic light, cosmic order and cosmic plasma, come here in unison for participation in the sacrifice of creation. May they all be promoters of our welfare, and with great might may they preserve our strength from slackness. 2

I praise with hymns, O Nature's bounties, your best beloved participant, the cosmic fire, who is prompt to partake of the oblation, and who is well-pleased along with you ; so that thereby the cosmic plasma, the possessor of renown, the subduer of foes, the animator of men, may provide us with the power of creativity. 3

उप व एषे नमसा जिगीषोषासानक्ता सुदुघेव धेनुः ।
समाने अहन्विमिमानो अर्कं विषुरूपे पयसि सस्मिन्नूधन् ॥४॥
उत नोऽहिर्बुध्न्यो३ मयस्कः शिशुं न पिप्युषीव वेति सिन्धुः ।
येन नपातमपां जुनाम मनोजुवो वृषणो यं वहन्ति ॥५॥

úpa va éshe námasā jigīshóshā́sānáktā sudúgheva dhenúḥ | samāné áhan vimímāno arkáṃ víshurūpe páyasi sásminn ū́dhan || 4 || utá nó 'hir budhnyò máyas kaḥ śíśuṃ ná pipyúshīva veti síndhuḥ | yéna nápātam apā́ṃ junā́ma manojúvo vṛ́shaṇo yáṃ váhanti || 5 ||

उत न ईं त्वष्टा गन्त्वच्छा स्मत्सूरिभिरभिपित्वे सजोषाः ।
आ वृत्रहेन्द्रश्चर्षणिप्रास्तुविष्टमो नरां न इह गम्याः ॥६॥
उत न ईं मतयोऽश्वयोगाः शिशुं न गावस्तरुणं रिहन्ति ।
तमीं गिरो जनयो न पत्नीः सुरभिष्टमं नरां नसन्त ॥७॥
उत न ईं मरुतो वृद्धसेनाः स्मद्रोदसी समनसः सदन्तु ।
पृषदश्वासोऽवनयो न रथा रिशादसो मित्रयुजो न देवाः ॥८॥
प्र नु यदेषां महिना चिकित्रे प्र युञ्जते प्रयुजस्ते सुवृक्ति ।
अध यदेषां सुदिने न शरुर्विश्वमेरिणं प्रुषायन्त सेनाः ॥९॥

utá na īṃ tváshṭā́ gantv ácha smát sūríbhir abhipitvé sajóshāḥ | ā́ vṛtrahéndraś carshaṇiprā́s tuvíshṭamo narā́ṃ na ihá gamyāḥ || 6 || utá na īṃ matáyó 'śvayogāḥ śíśuṃ ná gā́vas táruṇaṃ rihanti | tám īṃ gíro jánayo ná pátnīḥ surabhíshṭamaṃ narā́ṃ nasanta || 7 || utá na īṃ marúto vṛddhásenāḥ smád ródasī sámanasaḥ sadantu | pṛ́shadaśvāso 'vánayaḥ ná ráthā riśā́daso mitrayújo ná devā́ḥ || 8 || prá nú yád eshām mahinā́ cikitré prá yuñjate prayújas té suvṛktí | ádha yád eshāṃ sudíne ná śárur víśvam érinaṃ prushāyánta sénāḥ || 9 ||

I approach you, night and dawn, with reverence as willingly as a gentle cow comes to be milked, mixing for you on the appropriate day the sacrificial food, consisting of the many preparations of milk within the same udder. 4

May lightning grant us happiness. May river nourish us as a cow does her calf, whereby we may propitiate the grandson of the waters, the fire divine, whom the clouds, swift as thought, convey. 5

Moreover, may the architect of creation come to this sacrifice, equally well-pleased with those who praise Him at the excellent rite at which He is present ; may the most potent resplendent Lord, the protector of man, the destroyer of darkness, come to bless the benevolent actions of men. 6

May our minds too, yoked together like horses, tend to the ever-youthful resplendent Lord, as cows to their calves and may our songs yield to Him, the most delightful Lord, as husbands embrace their wives. 7

May the vital principles too, all of one nature, come from heaven and earth to the sacrifice ; may they who are a mighty host, who have many-coloured steeds, who are like protecting chariots, and who are devourers of foes, come like friendly deities. 8

For, verily, their greatness is well known, as they diligently discharge their functions ; by which their spout pours rain upon every arid soil, as light spreads universally on a fine day. 9

प्रो अश्विनाववसे कृणुध्वं प्र पूषणं स्वतवसो हि सन्ति ।
अद्वेषो विष्णुर्वात ऋभुक्षा अच्छा सुम्नाय ववृतीय देवान् ॥१०॥
इयं सा वो अस्मे दीधितिर्यजत्रा अपिप्राणी च सदनी च भूयाः ।
नि या देवेषु यतते वसूयुर्विद्यामेषं वृजनं जीरदानुम् ॥११॥

pró aṣvínāv ávase kriṇudhvam prá pūshánaṃ svátavaso hí sánti | advesho víshṇur váta ṛibhukshá ácha sumnáya vavṛitiya deván || 10 || iyáṃ sá vo asmé dídhitir yajatra apipráṇī ca sádanī ca bhūyaḥ | ní yá devéshu yátate vasūyúr vi° || 11 || 8 ||

(१८७) सप्ताशीत्युत्तरशततमं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । अन्नं देवता । (१) प्रथमर्चोऽनुष्टुग्गर्भोष्णिक्, (३, ५-७, ११) तृतीयायाः पञ्चम्यादितृचस्यैकादश्याश्चानुष्टुप्, (११) एकादश्या बृहती वा, (२, ४, ८-१०) द्वितीयाचतुर्थ्योरष्टम्यादितृचस्य च गायत्री छन्दांसि ॥

॥९॥ पितुं नु स्तोषं महो धर्माणं तविषीम् । यस्य त्रितो व्योजसा वृत्रं विपर्वमर्दयत् ॥१॥
स्वादो पितो मधो पितो वयं त्वा ववृमहे । अस्माकमविता भव ॥२॥
उप नः पितवा चर शिवः शिवाभिरूतिभिः । मयोभुरद्विषेण्यः सखा सुशेवो अद्वयाः ॥३॥
तव त्ये पितो रसा रजांस्यनु विष्ठिताः । दिवि वाता इव श्रिताः ॥४॥
तव त्ये पितो ददतस्तव स्वादिष्ठ ते पितो । प्र स्वाद्मानो रसानां तुविग्रीवा इवेरते ॥५॥

187.

Pitúṃ nú stosham mahó dharmáṇaṃ távishīm | yásya tritó vy ójasa vṛitráṃ víparvam ardáyat || 1 || svádo pito mádho pito vayáṃ tvā vavṛimahe | asmákam avitá bhava || 2 || úpa naḥ pitav á cara ṣiváḥ ṣivábhir ūtíbhiḥ | mayobhúr advishenyáḥ sákhā suṣévo ádvayāḥ || 3 || táva tyé pito rása rájāṅsy ánu víshṭhitāḥ | diví vátā iva ṣritáḥ || 4 || táva tyé pito dádatas táva svādishṭha té pito | prá svādmáno rásānāṃ tuvigrívā iverate || 5 ||

Propitiate for protection the pair of twin powers and the provider of nourishment, independent and perfect in their own spheres. Friendly may be to us the omnipresent, omnipotent and omniscient God. I express my regards to all of them for my happiness. 10

O reverent devotees, may that wealth-abounding effulgence which manifests itself amongst the Nature's bounties and gives animation to their perpetual existence help us to obtain food, strength and long life. 11

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Now I will glorify food that bestows great strength and by whose vigour creatures in all the three regions (water, earth and air) are able to overcome obstacles and acquire wealth. 1

O delicious drinks and sweet food, we adore you; may you be our protection. 2

Come hither to us, O nutritious food, benevolent with favourable aids, source of happiness, unkind to none, friendly, benign and indiscriminatingly one to all. 3

These saps which, O food, are yours, are diffused in space throughout the regions like vapours. 4

O nutritious delicious food, those who enjoy you sharing you with others are dear to you. Those, on the contrary, who relish your flavours alone are vain ones. 5

१७ त्वे पितो महानां देवानां मनो हितम् । अकारि चारु केतुना तवाहिमवसावधीत् ॥६॥
यददो पितो अजगन्विवस्व पर्वतानाम् । अत्रा चिन्नो मधो पितोऽरं भक्षाय गम्याः ॥७॥
यदपामोषधीनां परिंशमारिशामहे । वातापे पीव इद्भव ॥८॥
यत्ते सोम गवाशिरो यवाशिरो भजामहे । वातापे पीव इद्भव ॥९॥
करम्भ ओषधे भव पीवो वृक्क उदारथिः । वातापे पीव इद्भव ॥१०॥
तं त्वा वयं पितो वचोभिर्गावो न हव्या सुषूदिम ।
देवेभ्यस्त्वा सधमादमस्मभ्यं त्वा सधमादम् ॥११॥

tvé pito mahā́nām devā́nām máno hitám | ákāri cā́ru ketúnā távā́him ávasāvadhīt || 6 || yád adó pito ā́jagan vivásva pā́rvatānām | átrā cin no madho pitó 'ram bhakshā́ya gamyāḥ || 7 || yád apā́m óshadhīnām pariṅsám āriśā́mahe | vā́tāpe pī́va íd bhava || 8 || yát te soma gávāśiro yávāśiro bhájāmahe | vā́tāpe — || 9 || karambhá oshadhe bhava pī́vo vṛikká udārathíḥ | vā́tāpe — || 10 || tám tvā vayám pito vácobhir gā́vo ná havyā́ sushūdima | devébhyas tvā sadhamā́dam asmábhyam tvā sadhamā́dam || 11 ||

(१८८) अष्टाशीत्युत्तरशततमं सूक्तम्

(१–११) एकादशर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । (१) प्रथमर्च इध्मः समिद्धो वाग्निः, (२) द्वितीयायास्तनूनपात्, (३) तृतीयाया इळः, (४) चतुर्थ्या बर्हिः, (५) पञ्चम्या देवीर्द्वारः, (६) षष्ठ्या उषासानक्ता, (७) सप्तम्या दैव्यौ होतारौ प्रचेतसौ, (८) अष्टम्यास्तिस्रो देव्यः सरस्वतीळाभारत्यः, (९) नवम्यास्त्वष्टा, (१०) दशम्या वनस्पतिः, (११) एकादश्याश्च स्वाहाकृतयो देवताः । गायत्री छन्दः ॥

॥८८॥ समिद्धो अद्य राजसि देवो देवैः सहस्रजित् । दूतो हव्या कविर्वह ॥१॥
तनूनपादृतं यते मध्वा यज्ञः समज्यते । दधत्सहस्रिणीरिषः ॥२॥

188.

Sámiddho adyá rājasi devó devaíḥ sahasrajit | dūtó havyā́ kavír vaha || 1 || tánūnapād ṛitám yaté mádhvā yajñáḥ sám ajyate | dádhat sahasríṇīr íshaḥ || 2 ||

O nutritious food, even the mind along with the sense-organs depends on you (for their vigour). Under your banner and protective help, the intellect is helped to get over the evil thoughts. 6

O nourishing food, when water-laden clouds arrive in plenty then, O sweet food, may you be available to us at hand in abundance for eating. 7

May we enjoy in abundance the food, milk, butter and condiments, and may thereby our body grow healthy and strong. 8

O gracious food, we enjoy you, combining milk products along with barley preparations ; may thereby our body grow healthy and strong. 9

O cake of fried meal, may you be wholesome, substantial and strengthening. May thereby, our body grow healthy and strong. 10

We draw from you, O nourishing food, by our prayers, the sacrificial gifts for offerings as we draw milk from cows for oblation. You are as delightful to the elite as to us. 11

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O divine conqueror of thousands, kindled by the dedicated worshippers you are shining brilliantly today. You are the prudent messenger of cosmic forces. May you convey our oblations to them. 1

The sacred metabolic fire proceeds to react with the nutritious food and produces thousands of types of body-building units. 2

आजुह्वानो न ईड्यो देवाँ आ वक्षि यज्ञियान् । अग्ने सहस्रसा असि ॥३॥
प्राचीनं बर्हिरोजसा सहस्रवीरमस्तृणन् । यत्रादित्या विराजथ ॥४॥
विराट् सम्राड्विभ्वीः प्रभ्वीर्बह्वीश्च भूयसीश्च याः । दुरो घृतान्यक्षरन् ॥५॥

ājúhvāno na ídyo devā́n ā́ vakshi yajñíyān | ágne sahasrasā́ asi || 3 || prācī́nam barhír ójasā sahásravīram astriṇan | yátrādityā virā́jatha || 4 || virā́ṭ samrā́ḍ vibhvī́ḥ prabhvī́r bahvī́ṣ ca bhū́yasīṣ ca yā́ḥ | dúro ghṛtā́ny aksharan || 5 ||

सुरुक्मे हि सुपेशसाधि श्रिया विराजतः । उषासावेह सीदताम् ॥६॥
प्रथमा हि सुवाचसा होतारा दैव्या कवी । यज्ञं नो यक्षतामिमम् ॥७॥
भारतीळे सरस्वति या वः सर्वा उपब्रुवे । ता नश्चोदयत श्रिये ॥८॥
त्वष्टा रूपाणि हि प्रभुः पशून्विश्वान्त्समानजे । तेषां नः स्फातिमा यज ॥९॥
उप त्मन्या वनस्पते पाथो देवेभ्यः सृज । अग्निर्हव्यानि सिष्वदत् ॥१०॥
पुरोगा अग्निर्देवानां गायत्रेण समज्यते । स्वाहाकृतीषु रोचते ॥११॥

surukmé hí supéṣasā́dhi ṣriyā́ virā́jataḥ | ushā́sāv éhá sīdatām || 6 || prathamā́ hí suvā́casā hótārā daívyā kaví | yajñáṃ no yakshatām imám || 7 || bhā́ratī́ḷe sárasvati yā́ vaḥ sárvā upabruvé | tā́ naṣ codayata ṣriyé || 8 || tváshṭā rūpā́ṇi hí prabhúḥ paṣū́n víṣvān samānajé | téshāṃ naḥ sphātím ā́ yaja || 9 || úpa tmányā vanaspate pā́tho devébhyaḥ sṛja | agnír havyā́ni sishvadat || 10 || purogā́ agnír devā́nāṃ gāyatréṇa sám ajyate | svā́hākṛitīshu rocate || 11 ||

O metabolic fire, you are adorable and endowed with thousands of glories. Invoked by us, may you bring hither such Nature's bounties as are benevolent. 3

Devotees, with their prayers, prepare facing to the east, such sacred seats, on which countless dedicated worshippers take their place. O suns, may you also grace this place with your presence. 4

They have sprinkled water (and oil) on the doors of the fire-place variously and perfectly radiant, manifold, excellent, many and numerous. 5

May the brilliant and beautiful day and night, shining with surpassing lustre, participate in the sparkling glory of God. 6

Let these two chief, eloquent, divine sages who are invokers of Nature's bounties help us in performing all dedicated actions. 7

O divine mother of culture, wisdom and speech, I invoke you all that you may guide us on the path of prosperity. 8

The supreme author of this universe has fashioned all forms of beings and has given distinct shapes to all animals. 9

O forests, create nutritious food on your own, for all living beings, for the consummation of the metabolic fire. 10

The fire divine, preceder of cosmic bounties, is honoured with the sacred metre of Gayatri. He glows when oblations are offered commencing with the word Svaha. 11

(१८९) एकोननवत्युत्तरशततमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥६०॥ अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥१॥
अग्ने त्वं पारया नव्यो अस्मान्त्स्वस्तिभिरति दुर्गाणि विश्वा ।
पूश्च पृथ्वी बहुला न उर्वी भवा तोकाय तनयाय शं योः ॥२॥
अग्ने त्वमस्मद्युयोध्यमीवा अनग्नित्रा अभ्यमन्त कृष्टीः ।
पुनरस्मभ्यं सुवितायं देव क्षां विश्वेभिरमृतेभिर्यजत्र ॥३॥

189.

Ágne náya supáthā rāyé asmā́n víṣvāni deva vayúnāni vidvā́n | yuyodhy àsmáj juhurāṇám éno bhū́yishṭhām te námaüktim vidhema || 1 || ágne tvám pārayā návyo asmā́n svastíbhir áti durgā́ṇi víṣvā | pū́ṣ ca prithví bahulā́ na urví bhávā tokā́ya tánayāya ṣám yóḥ || 2 || ágne tvám asmád yuyodhy ámīvā ánagnitrā abhy ámanta krishṭī́ḥ | púnar asmábhyaṃ suvitā́ya deva kshā́ṃ víṣvebhir amṛ́tebhir yajatra || 3 ||

पाहि नो अग्ने पायुभिरजस्रैरुत प्रिये सदन आ शुशुक्वान् ।
मा ते भयं जरितारं यविष्ठ नूनं विदन्मापरं सहस्वः ॥४॥
मा नो अग्नेऽव सृजो अघायाविष्यवे रिपवे दुच्छुनायै ।
मा दत्वते दशते मादते नो मा रीषते सहसावन्परा दाः ॥५॥

pāhí no agne pāyúbhir ájasrair utá priyé sádana ā́ ṣuṣukvā́n | mā́ te bhayáṃ jaritā́raṃ yavishṭha nūnáṃ vidan mā́parám sahasvaḥ || 4 || mā́ no agné 'va sṛijo aghā́yāvishyáve ripáve duchúnāyai | mā́ datváte dáṣate mā́dáte no mā́ ríshate sahasāvan párā dāḥ || 5 ||

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O adorable God, may you lead us along the wholesome path for our prosperity, since O Lord, you are in knowledge of all our actions. May you cleanse us of the sin that forces us astray. With humility, we offer you our most reverential homage. 1

O reverential adorable God, lead us beyond all danger and affliction. May our city be spacious and land extensive. May you bless our children and offspring with prosperity and happiness. 2

O adorable God, keep us away from disease and from those men who are non-believers and adverse to us. O protector of noble deeds, may you ordain all immortal cosmic bounties to work for our welfare. 3

O adorable God, cherish us with incessant protective bounties; shine always in our hearts with your divine consciousness. O ever-youthful adorable God, let no danger touch him who praises you. O mighty one, let no danger touch any one else too. 4

O mighty adorable God, keep us away from the wicked, voracious and malevolent enemy that brings us trouble. Abandon us not to one who has fangs and who bites, nor to one without teeth, nor to the one malignant ; O powerful one, nor may you give us up to disgrace. 5

वि घ त्वावाँ ऋतजात यंसद्गृणानो अग्ने तन्वे वरूथम् ।
विश्वाद्रिरिक्षोरुत वा निनित्सोरभिह्रुतामसि हि देव विष्पट् ॥६॥
त्वं ताँ अग्न उभयान्वि विद्वान्वेषि प्रपित्वे मनुषो यजत्र ।
अभिपित्वे मनवे शास्यो भूर्मर्मृजेन्य उशिग्भिर्नाक्रः ॥७॥
अवोचाम निवचनान्यस्मिन्मानस्य सूनुः सहसाने अग्नौ ।
वयं सहस्रमृषिभिः सनेम विद्यामेषं वृजनं जीरदानुम् ॥८॥

ví gha tvávāñ ṛitajāta yaṅsad gṛiṇānó agne tanvè várūtham | víṣvād ririkshór utá vā ninitsór abhihrútām ási hí deva vishpáṭ || 6 || tvám tā́ñ agna ubháyān ví vidvā́n véshi prapitvé mánusho yajatra | abhipitvé mánave ṣā́syo bhūr marmṛijényu uṣígbhir nā́kráḥ || 7 || ávocāma nivácanāny asmin mā́nasya sūnúḥ sahasāné agnaú | vayám̐ sahásram ṛíshibhiḥ sanema vi° || 8 ||

(१९०) नवत्युत्तरशततमं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । बृहस्पतिर्देवता । त्रिष्टुप् छन्दः ॥

अनर्वाणं वृषभं मन्द्रजिह्वं बृहस्पतिं वर्धया नव्यमर्कैः ।
गाथान्यः सुरुचो यस्य देवा आशृण्वन्ति नवमानस्य मर्ताः ॥१॥
तमृत्विया उप वाचः सचन्ते सर्गो न यो देवयतामसर्जि ।
बृहस्पतिः स ह्यञ्जो वरांसि विभ्वाभवत्समृते मातरिश्वा ॥२॥

190.

Anarvā́ṇam vṛishabhám mandrájihvam bṛíhaspátim vardhayā návyam arkaíḥ | gāthā́nyaḥ surúco yásya devā́ āṣṛiṇvánti návamānasya mártāḥ || 1 || tám ṛitvíyā úpa vā́caḥ sacante sárgo ná yó devayatā́m ásarji | bṛíhaspátiḥ sá hy áñjo várāṅsi víbhvā́bhavat sám ṛité mātaríṣvā || 2 ||

O adorable God, sustainer of eternal laws, your honest worshipper glorifies you to seek protection for his physical body. May you guard him from all who are inclined to harm or revile him. O divine God, surely you are the adversary of those who are oppressive. 6

O all-wise adorable God, you discriminate between both of them (godly and godless). May you bless the worshipper at the appropriate time and be the bestower of his wishes. May you instruct men, like the priest, who directs the institutor of the sacred ceremony. 7

We address our pious compliments to the terrestrial fire, born of mechanical attrition, and which is the subduer of foul odours. May we, by these sacred invocations, obtain food, strength and long life. 8

190

Glorify with hymns the universal preceptor who is blameless, worthy of adoration, showerer of benefits, sweet-tongued and mighty. He is the one to whose sermons the enlightened and pious devotees listen with respect. 1

To Him are addressed the hymns appropriate to the occasion and they serve Him well. Verily He is the creator of those worshippers who aspire to be enlightened. He, the universal preceptor like the cosmic wind, manifests His extensive power in the vast jurisdiction of the universe. 2

उपस्तुतिं नमस उद्यतिं च श्लोकं यंसत्सवितेव प्र बाहू ।
अस्य क्रत्वाहन्यो३ यो अस्ति मृगो न भीमो अरक्षसस्तुविष्मान् ॥३॥
अस्य श्लोको दिवीयते पृथिव्यामत्यो न यंसद्यक्षभृद्विचेताः ।
मृगाणां न हेतयो यन्ति चेमा बृहस्पतेरहिमायाँ अभि द्यून् ॥४॥
ये त्वा देवोस्रिकं मन्यमानाः पापा भद्रमुपजीवन्ति पज्राः ।
न दूढ्ये३ अनु ददासि वामं बृहस्पते चयस इत्पियारुम् ॥५॥

úpastu-
tiṃ námasa údyatiṃ ca ṣlókaṃ yaṅsat savitéva prá bāhū́ |
asyá krátvāhanyò yó ásti mṛigó ná bhīmó arakshásas tú-
vishmān || 3 || asyá ṣlóko divíyate pṛithivyā́m átyo ná yaṅ-
sad yakshabhṛíd vícetāḥ | mṛigā́ṇāṃ ná hetáyo yánti cemā́
bṛíhaspáter áhimāyān̐ abhí dyū́n || 4 || yé tvā devosrikám
mányamānāḥ pāpā́ bhadrám upajívanti pajrā́ḥ | ná dūḍhyè
ánu dadāsi vāmám bṛíhaspate cáyasa ít píyārum || 5 ||

॥१३॥

सुप्रैतुः सूयवसो न पन्था दुर्नियन्तुः परिप्रीतो न मित्रः ।
अनर्वाणो अभि ये चक्षते नोऽपीवृता अपोर्णुवन्तो अस्थुः ॥६॥
सं यं स्तुभोऽवनयो न यन्ति समुद्रं न स्रवतो रोधचक्राः ।
स विद्वाँ उभयं चष्टे अन्तर्बृहस्पतिस्तर आपश्च गृध्रः ॥७॥
एवा महस्तुविजातस्तुविष्मान्बृहस्पतिर्वृषभो धायि देवः ।
स नः स्तुतो वीरवद्धातु गोमद्विद्यामेषं वृजनं जीरदानुम् ॥८॥

supraítuḥ sūyávaso ná pánthā durniyántuḥ páriprīto ná
mitráḥ | anarvā́ṇo abhí yé cákshate nó 'pīvṛitā aporṇuvánto
asthuḥ || 6 || sáṃ yáṃ stúbho 'vánayo ná yánti samudrám
ná sraváto ródhacakrāḥ | sá vidvā́n̐ ubháyaṃ cashṭe antár
bṛíhaspátis tára ā́paṣ ca gṛídhraḥ ||7|| evā́ mahás tuvijātás
túvishmān bṛíhaspátir vṛishabhó dhāyi deváḥ | sá na stutó
vīrávad dhātu gómad viº || 8 ||

May He accept the compliments, the verses which narrate His details. May He bring forth His light, like the outstretched arms of the sun. Opposed by none, He maintains His daylike glory and he is mighty in vigour like a terrible wild beast. 3

His glory spreads through heaven and earth like the sun; He is remarkable, worthy of adoration, source of wisdom and bestower of happiness. Like hunter's weapons the justice of the universal preceptor chases daily the wicked. 4

O universal preceptor, you do not bestow wealth upon those stupid men who are sinful and mean and live merely on your bounty, considering you as an old ox. But you favour him who is dedicated to you. 5

He is like a fair path where grass is pleasant and like a friend who is, though hard to win, yet very affectionate. May those sinless men who instruct us, though enveloped by ignorance, come out of their covering (from their stupidity). 6

To whom hymns of praise go forth as men assemble round a master; and as rivers rolling between their banks flow to the ocean, in the same way the universal preceptor, the wise, eagerly looks at the rivers and the boats going across. 7

So, the universal preceptor the mighty, the beneficent, the powerful, the showerer of benefits has been glorified. May He thus lauded give us vigour, wisdom and wealth. May we find strengthening food in full abundance. 8

(१९१) एकनवत्युत्तरशततमं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्य मैत्रावरुणिरगस्त्य ऋषिः । अप्तृणसूर्या देवताः । (१-९, १४-१६) प्रथमादिनवर्चां चतुर्दश्यादितृचस्य चानुष्टुप्, (१०-१२) दशम्यादितृचस्य महापङ्क्तिः, (१३) त्रयोदश्याश्च महाबृहती छन्दांसि ॥

॥१४॥

कङ्क॑तो॒ न क॒ङ्कतोऽथो॑ स॒तीन॑कङ्कतः ।
द्वावि॑ति॒ प्लुषी॒ इति॒ न्य१॒॑दृष्टा॑ अलिप्सत ॥१॥
अ॒दृष्टा॒न्हन्त्या॒यत्यथो॑ हन्ति परा॒यती ।
अथो॑ अवघ्न॒ती ह॒न्त्यथो॑ पिनष्टि पिं॒षती ॥२॥
श॒रास॒ः कुश॑रासो द॒र्भास॑ः सै॒र्या उ॒त ।
मौ॒ञ्जा अ॒दृष्टा॑ वैरि॒णाः सर्वे॑ सा॒कं न्य॑लिप्सत ॥३॥

191.

Káṅkato ná káṅkató 'tho satīnákaṅkataḥ | dváv íti plúshī íti ny ádṛishṭā alipsata || 1 || adṛíshṭān hanty āyaty átho hanti parāyatí | átho avaghnatí hanty átho pinashṭi piṅshatí || 2 || ṣarā́saḥ kúṣarāso darbhā́saḥ sairyā́ utá | mauñjā́ adṛíshṭā vairiṇā́ḥ sárve sākáṃ ny àlipsata || 3 ||

नि गावो॑ गो॒ष्ठे अ॑सद॒न्नि मृ॒गासो॑ अविक्षत ।
नि के॒तवो॒ जना॑नां॒ न्य१॒॑दृष्टा॑ अलिप्सत ॥४॥
ए॒त उ॒ त्ये प्रत्य॑दृश्रन्प्रदो॒षं तस्क॑रा इव ।
अदृ॑ष्टा॒ विश्व॑दृष्टा॒ः प्रति॑बुद्धा अभूतन ॥५॥

ní gā́vo goshṭhé asadan ní mṛigā́so avikshata | ní ketávo jánānāṃ ny ádṛishṭā alipsata || 4 || etá u tyé práty adṛiṣran pradoshám táskarā iva | ádṛishṭā víṣvadṛishṭāḥ prátibuddhā abhūtana || 5 ||

191

Creatures, poor or rich in venom or some venomous aquatic reptiles; creatures of two kinds stinging and unobserved, both infect me with poison. 1

This (antidote herb) destroys the unseen venomous creature, destroys the seen and departing creature. It destroys them even (by its odour) and while being ground, crushes these venomous creatures. 2

Some reptiles live in small grass (*Saccharum Sara*), some behind long grass (*Poa Cyanosuroides*), some in soft grass (*Saccharum spontaneous*), some in the meadow grass (*saccharum munja, Andropogon muricatum* etc.) adjacent to the rivers, some in the jute grass. All these unobserved reptiles have infected me with poison. 3

When cows settle down in their stalls, the wild beasts retreat to their lairs, the senses of men go to rest, then the unseen reptiles infect me with their poison. 4

These reptiles are like lurking thieves at an evening time. They appear to see everyone but remain unseen themselves. Therefore, O men, be vigilant. 5

॥१५॥

द्यौर्वः पिता पृथिवी माता सोमो भ्रातादितिः स्वसा ।
अदृष्टा विश्वदृष्टास्तिष्ठतेलयता सु कम् ॥६॥
ये अंस्या ये अङ्ग्याः सूचीका ये प्रकङ्कताः ।
अदृष्टाः किं चनेह वः सर्वे साकं नि जस्यत ॥७॥
उत्पुरस्तात्सूर्य एति विश्वदृष्टो अदृष्टहा ।
अदृष्टान्त्सर्वाञ्जम्भयन्त्सर्वाश्च यातुधान्यः ॥८॥

dyaúr vaḥ pitá́ prithiví mātá́ sómo bhrā́tā́ditiḥ svásā | ádrishṭā víṣvadrishṭās tíshṭhateláyatā sú kam || 6 || yé áṅsyā yé áṅgyāḥ sūcíkā yé prakaṅkatā́ḥ | ádrishṭāḥ kíṃ canéhá vaḥ sárve sākám ní jasyata || 7 || út purástāt sū́rya eti viṣvádrishṭo adrishṭahá́ | adríshṭān sárvāñ jambháyan sárvāṣ ca yātudhānyàḥ || 8 ||

उदपप्तदसौ सूर्यः पुरु विश्वानि जूर्वन् ।
आदित्यः पर्वतेभ्यो विश्वदृष्टो अदृष्टहा ॥९॥
सूर्ये विषमा सजामि दृतिं सुरावतो गृहे ।
सो चिन्नु न मराति नो वयं मरामारे अस्य योजनं हरिष्ठा मधु त्वा मधुला चकार ॥१०॥

úd apaptad asaú sū́ryaḥ purú víṣvāni jū́rvan | ādityáḥ párvatebhyo viṣvádrishṭo adrishṭahá́ || 9 || sū́rye vishám ā́ sajāmi dṛ́tiṃ súrāvato gṛhé | só cin nú ná marāti nó vayám marāmāré asya yójanaṃ harishṭhá́ mádhu tvā madhulá́ cakāra || 10 ||

Heaven is your father, earth your mother, moon is your brother, sunshine your sister. Live in your own holes, unseen and yet seeing all; enjoy your own pleasure. 6

Those who move with their shoulders, those who move with their bodies, those who sting with sharp fangs, those who are virulently venomous, why are you here, ye unseen? Depart together away from us. 7

The all-seeing sun rises in the east, the destroyer of the unseen, driving away all the unseen (venomous creatures) and all evil insects of the night. 8

The sun has risen on high destroying all poisons. The sun, the all-seeing, the destroyer of all-unseen things, rises behind the top of the hills for the good of living beings. 9

I deposit the poison in the solar orb, like a leather bottle in the house of a vendor of spirits. Verily, the sun will not die, nor shall we die ; for though afar, yet with all his powerful beams he will overtake the poison. The science of antidotes shall convert the poison into sweet ambrosia. 10

॥१९॥

इयत्तिका शकुन्तिका सका जघास ते विषम् ।
सो चिन्नु न मराति नो वयं मरामारे अस्य योजनं हरिष्ठा मधु त्वा मधुला चकार ॥११॥
त्रिः सप्त विष्पुलिङ्गका विषस्य पुष्पमक्षन् ।
ताश्चिन्नु न मरन्ति नो वयं मरामारे अस्य योजनं हरिष्ठा मधु त्वा मधुला चकार ॥१२॥
नवानां नवतीनां विषस्य रोपुषीणाम् ।
सर्वासामग्रभं नामारे अस्य योजनं हरिष्ठा मधु त्वा मधुला चकार ॥१३॥

iyattiká ṣakuntiká saká jaghāsa te vishám | só cin nú —|| 11 || tríḥ saptá vishpuliñgaká vishásya púshyam akshan | tā́ṣ cin nú ná maranti nó vayám ma° || 12 || navānā́m navatīnā́m vishásya rópushīṇām | sárvāsām agrabham nā́māré asya yó° || 13 ||

त्रिः सप्त मयूर्यः सप्त स्वसारो अग्रुवः ।
तास्ते विषं वि जभ्रिर उदकं कुम्भिनीरिव ॥१४॥
इयत्तकः कुषुम्भकस्तकं भिनद्म्यश्मना ।
ततो विषं प्र वावृते पराचीरनु संवतः ॥१५॥
कुषुम्भकस्तदब्रवीद्गिरेः प्रवर्तमानकः ।
वृश्चिकस्यारसं विषमरसं वृश्चिक ते विषम् ॥१६॥

tríḥ saptá mayūryàḥ saptá svásāro agrúvaḥ | tā́s te vishám ví jabhrira udakám kumbhínīr iva || 14 || iyattakáḥ kushumbhakás takám bhinadmy áṣmanā | táto vishám prá vāvṛite párācīr ánu saṃvátaḥ || 15 || kushumbhakás tád abravīd giréḥ pravartamānakáḥ | vṛíṣcikasyārasám vishám arasám vṛiṣcika te vishám || 16 ||

This little insignificant bird has swallowed your venom; she does not die; nor shall we die; for, although afar, yet with all his beams of rays, he, the sun, will overtake the poison and the science of antidotes shall convert the poison into sweet ambrosia. 11

May the thrice-seven sparks of fire consume the influence of the venom; they verily do not perish; nor shall we die; for, although afar, yet with all his beams of rays, he, the sun, will overtake the poison and the science of antidotes shall convert poison into sweet ambrosia. 12

I recite the names of ninety and nine rivers, the destroyers of poison; although afar, the sun with his beams, will overtake the poison; the science of antidotes has converted you, *poison*, into sweet ambrosia. 13

May the thrice-seven peahens, the seven-sister rivers, carry off, O body, your poison, as maidens with pitchers carry away water. 14

May the insignificant mungoose carry off your venom, *poison* ; if not, I will crush the vile creature with a stone ; so may the poison depart from my body, and go to distant regions. 15

Hastening forth at the command, thus spoke the mungoose, (who was familiar with an antidote herb): the venom of the scorpion is innocuous; scorpion, your venom is innocuous. 16

NOTES

Book I

Hymns 122-191

प्रथमं मंडलम्

सूक्तानि १२२–१९१

Hymn-122

For verse 4 see Nir. VI. 21.

1. **Raghumanyavah**, mild tempered (लघुक्रोधः) —*Daya.*; little wrath (*raghu*=*laghu*).

2. **Starih na**, from *stara*, cover, the boat covered with mechanical devices; like the boat —*Daya.*, like the sun invested or clothed with light (*Sayana*); also destructive of foes (स्तरीः शत्रूणां हिंसकः तेजसाच्छन्नः वा ऽऽदित्यः —*Sayana*).

3. **Vasarha**, one capable of providing residence, or comfortable (वसानां वासहेतूनामर्हकः —*Daya.*). Also means Agni or fire, as assuming various vestures (*vasa*) or forms in the Garhapatya and other fires; or as destroying the vesture of the earth, the trees; or as causing the revolutions of day and night.

Indra-parvata, like the sun and clouds; another name of Indra, as regulating the *parvas*, the joints or periods of the day or year (*Sayana*).

4. **Napatam-apam**, the grandson of water (Agni is regarded so. From water or moisture, trees and shrubs come out, and the fire proceeds from timber and hence fire is the grandson of water)—*Sayana* and *Wilson*; cf. Manu IX. 321. According to Dayananda, *Na-pata* is not falling (of rains); it means also the ever continuing path; never coming to an end.

Matara, the one loving as mother; also day and night; a pair of measurers or surveyors, (मानकारकौ;—*Daya.*).

5. **Ausijas**, see I.18.1; 112.11; 119.9; 122.4; 5; IV.21.6; V. 41.5; VI. 4.6; X.99.11; the son of Usij, the son of a lover of knowledge.

6. **Sindhuh**, a river; Sayana regards it as a deity presiding over waters (जलाभिमानी देवः).

7. **Pare**, in the conveyer (गमके, *Daya.*). See I.116.7; 117.6; 122.7.

Srutarathe and **Priyarathe**, in the enjoyable or famous chariot; in the charming or favourite chariot (*Daya.*); Sayana refers the two

terms to *mayi* (मयि), "*on me* possessing a famous car, a favourite car."

8. **Mahimaghasya radhah,** the wealth of an honest and respectable dealer or a business magnate. Also company or assembly of the gods.

Nahusa, a man, bound by the cycle of his actions, good or vicious (*Daya.*), (Nigh. II.3).

9. **Abhidhruk,** one offending or opposing from the front (*Daya.*).

Aksnayadhruk, one offending or opposing in a crooked manner (*Daya.*). Offends by a wheel (चक्रेण) or a way (मार्गेण); or in other manner (अन्यथा प्रकारेण)—*Sayana.*

Yaksmam hṛdaye nidhatte, he places or deposits consumption (a disease) in the heart. *Yaksma* may also be regarded a sickness in general.

11. **Amṛtasya nahusah havam sureh**—*nahusa*=a learned person, *havam* = a word of sincere advice (*Daya.*); *sureh*=person adept in knowledge, well-versed man. "The invocation of the immortal deity by me a mortal worshipper." (*Wilson*).

12. **Dasatayasya,** one well versed in ten disciplines of knowledge (*Daya.*); a decade; Sayana renders it as food, by which the vigour of the ten senses is augmented; also Soma juice offered in ten ladles (*Sayana*).

13. **Dasatayasya,** of ten sorts; of the ten *indriyas* (organs of sense).

Dvi-panca, two times five : by *five*, we have teacher, preceptor, student, disciple and general people (*Daya.*); Sayana interprets it as ten ladles for some oblations.

Istasvah, the one who gets the horses.

14. **Arnah,** purified water; also a synonym of form or *rupa*; a son (*Sayana*).

Hiranyakarna, one with rings or *kundala* in ears; *manigriva*, with a necklace of precious stones in neck (*Daya.*).

15. **Sisvah,** the one worthy of being instructed or trained

(*Daya.*); infants; childish.

Hymn-123

1. Daksinayah, from the south side (*Daya.*); or the clever one; one who is skilled in her own function (*Sayana*).

Cikitsant, healing, remedying the malady of darkness or ignorance; bringing health.

2. Vajam, moving, motive; *vijnanam* or knowledge (*Daya.*); *jayanti vajam*, victoriously gathering divine knowledge (*Daya.*); the darkness, that goes away with the dawn (*Sayana*); also producing food as the reward of morning sacrifice.

3. Bhagam, share, participation.

Suryaya for the enlightenment from God (*Daya.*). (So that the sun or enlightenment may come).

4. Ahana, by the day; by the dawn; Ahana may be synonymous with dawn (*Yaska*, Nir. XI. 6).

7. Ahani, day and night (*aho-ratri*).

8. Varunasya, of the sun (*Sayana*); of the wind (*Daya.*).

Trimsatam yojanani, 30 yojanas=120 *kroshas.*

Varuna may be identified with the sun as the remover of darkness, who according to Sayana, revolves daily round Mount Meru, the centre of the earth, performing diurnal circuit of 5059 *yojanas*; the dawn being always 30 *yojanas* in advance of his rising; or first apperance from behind the mountain in the east (the period called dawn is reckoned from the disappearance of the stars to the appearance of the sun, and is measured as to the duration by 21 *ghatikas* and 26 *palas* or *paras.* Taking the *ghatika* at its lowest valuation=½ of a *muhurta*=24 minutes; and a *pala* or *para*=1/30th of a *ghatika*, we should have in a day or 60 *ghatikas* more than one third allotted to the dawn, which is definitely an error. Again if the sun travels 5059 yojanas in 24 hours, he travels at the rate of about 84 *yojanas* in one *ghatika*; and as the dawn is in advance only 30 *yojanas*, it is in time less than half a *ghatika* before the sun; a more correct estimate than the 22 *ghatikas* of Sayana's commentary (*Wilson*).

12. **Gomatih**, one possessing earth; or rays (*Daya.*).

Hymn-124

For verses 4 and 7 see Nir.IV. 16 and III.5 respectively.

1. **Ityai**, for going; for getting or acquiring (प्रापयितुं, *Daya.*); for our use (*Wilson*); for carrying on our own affairs (*Sayana*).

2. **Aminati**, not leaving, not injuring (अहिंसन्ती—*Daya.*); not opposing, not unsuited to.

Praminati, particularly injuring (प्रकृष्टतया हिंसन्ती—*Daya.*).

4. **Sundhyuvah**, the solar rays (आदित्यकिरणाः —*Daya.*).

Vaksah, the achieved thing (Nigh. IV. 2); according to Sayana, *sundhyuh* is the name of the sun; also a water bird of white colour, to whose white plumage the morning light may be compared (*Wilson*). Also when used in plural, it means waters (शुन्ध्युरादित्यो भवति शोधनात्). (शकुनिरपि शुन्ध्युरुच्यते शोधनादेव आपोपि शुन्ध्युव उच्यन्ते शोधनादेव—Nir. IV.16).

Nodhas, a learned person, well-versed in different disciplines of study; a seer, composer or interpreter of a new hymn. (Nir. IV. 16). As he makes his desires apparent in his songs of praise, so dawn manifests her beauteous forms.

Admasat, of the one that evokes the food (*adma*=food or dwelling); *sad*=who goes or abides; the mistress of the house, that rises with the dawn and wakes up the sleepers of the household.

5. **Aptyasya, of the extensive world.**

6. **Ajamim**, one that is not one's wife (*Daya.*).

Jamim, belonging to one's own species (सजातीय—*Sayana*); one's own wife.

Also **jamim**, gods or divine beings (of same species); *ajamim*, human beings or विजातीय, or of different species.

7. **Abhrateva**. like the daughter, who has no brother.

Pumsah, of the person, or for the support.

Pratici, looking or going to the West (Usa's face towards the West),

Garta-arugiva, like the one lying in the pit of poverty and trouble.

Sanaye dhananam, for the division of property.

Like the one who ascends (*aruh*, to mount) a house (*garta-gṛha*) for the gift or receipt of riches; (applicable to the dawn and to the girl who has no brother).

We have in the Nirukta (III. 5) : Like a brotherless maiden, who goes towards men, i.e. parental ancestors to render the duties of offspring and to offer the funeral cake, but not to her husband. Like one who ascends the pillar of the assembly room* in order to obtain wealth, i.e. a woman from the south. *Garta* signifies the pillar of the assembly room (गर्तः सभास्थाणुर् गृणातेः सत्यसंगरो भवति, Nir. III. 5); it is derived from the √गृ, to invoke (गृ निगरणे); transactions made under it are true. There she, who has neither son nor husband, ascends. There they strike her with dice; she obtains wealth. The cemetry heap is also called *garta* being derived from √गुर, to raise; it is raised up (श्मशान संचयोऽपि प्रगर्तं उच्यते, गुरुतंरपगूर्णो भवति, Nir. III. 5).

Jaya-via patye etc. Like a well-dressed wife, eager for the husband at the proper seasons, dawn displays her beauty as a smiling damsel her teeth (or her form). According to Yaska, there are four similies: one should not marry a brotherless maiden, for his (the husband's) son belongs to him (to the father of the girl). From this the prohibition of marrying a brotherless maiden and the father's right to appoint his daughter as a son are evidnent. When a father selects a husband for his unmarried daughter, he unites himself with a tranquil mind. Now, some law-givers cite the following stanza in support of the denial of a daughter's right to inheritance (Manu IX. 134). Some are of opinion that the major share belongs to the appointed daughter (cf. Ṛv. III. 3.2. See also the Atharva, I.17.1).

Hymn-125

For verse 2 see Nir. V. 19.

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*Durga remarks that the custom of the South Indian people is that a woman who has lost her son and husband approaches the dice-board, and the gamblers make a collection for her.

2. **Muksijayeva padim ut-sinati**—A net is so called from being let loose on the ground (मोचनाच्च), or from lying on the ground (शयनाच्च) or from being spread on the ground (ततनाच्च, Nir. V. 19).

3. **Isteh putram**, son of the householder's position (इष्टस्य गृहाश्रमस्य स्थानात्—*Daya.*); son of sacrifice. Sayana explains *putra* as पुरु त्रातारम्, much-protecting, or कर्त्तारम्, performer. Dayananda renders *putra* as one pure, or the son (पवित्र तनयम्).

4. **Pṛnantam ca papurim ca**, one who gives pleasure, repletion or satisfaction (पृणन्तं, पुष्यन्त, पपुरि, पुष्टम् —*Daya.*). Sayana associates *prnantam* to progenitors (*pitr*)—पृणन्तं पितॄन् प्रीणयन्तम्, and *papurim*, to all living beings (प्राणिनः पूरयन्तं पुरुषम्) (पपुरिं प्रीणनशीलमिष्टदातारम्).

5. **Iyam daksina**, the fee or gifts obtained from teaching (*Daya.*); Sayana interprets *daksina* as earth or *bhumi*, that is able (*daksa*) to bear crops.

6. **Daksinavatam**, the givers of gifts, as well as the acceptor of gifts.

Imani citra, these wonders, these variegated things (चित्राण्यद्भुतानि); also personal decorations, as garlands, sandals, jewels and pearls.

7. **Anyas tesam paridhir astu**, may some other one be their surrounding defence (*Wilson*); or be their *kavacasthaniya* (कवचस्थानीय, in the place of armour)—*Sayana*. Sayana is not clear about the sense of *anyas* (may be any person—तेभ्योऽन्यो यः कोऽपि पुरुषः).

Hymn-126

2. **Satam niskan**, hundred gold coins (*niskan sauvarnan—Daya.*); one niska=4 *suvarnas* (another gold coin)—Manu. (VIII. 134); but according to the Amarakosa, it is rated at 108 *suvarnas*; Panini also refers to *niska*.

4-5. **Pajrah**, available to others प्रपन्नाः पद्यन्ते गच्छन्ति मार्गान् यैस्ते—*Daya.*).
See also I. 51. 14; 116. 7; 117. 6; 10; 126. 5; 167. 6; 190. 5; VI. 59. 4; VIII. 4. 17; 6. 47; 63. 12; IX. 82. 4; X. 106. 7.

Vah, those who proceed or accompany, ये व्रजन्ति,—*Daya.* Nigh. IV. 2.

Aridhayaso gah, to be held or attained by rich man (*Sayana*); by

braves dealing with enemies (*Daya.*).

5. **Visya iva vrah,** by troops of people having mutual affection (*Sayana*); like the business people or like the one prominent amongst common men (*Daya.*).

Anasvantah, the one possessing numerous carts (*Daya.*); having carts or barrows (*Sayana*). (Small carts are used to carry Soma plant in Soma sacrifices).

6. **Parigadhita,** mixed all around; the well-meant policy from all sides (for *gadhyati*, see Nir. V. 15). *Gadhyam* is derived from √गह्., to seize. Like food which is to be seized, they desire to unite themselves with the straightforward (IV. 16.11). The verb √गध् means to mix; mixed on all sides, mixed all around (भागधिता परिगधिता, I. 126.6).

7. **Romasa,** the one with profuse hair on body.

Gandhari, the queen-empress (पृथिवी-राजधर्त्तं, *Daya.*).

Hymn-127

The hymn consists of 11 verses in *asti* (verses I-3, 8, 9); *bhurig-asti* (verses 4, 7 and 11) *atyasti* (verses 5 and 6), and *bhurig-atisakvari* (verse 10) metres.

In this hymn and the twelve following, the verse is arranged in three lines and the number of syllables varies from 57 to 79, being in most of the lines 65, 66, 67; the distribution of the feet does not seem to follow any definite rule.

It is a peculiar feature of this and other twelve hymns, to reiterate a leading word which occurs the third or fourth from the end of the first line, and sometimes also of the third, and to repeat it as the last word of the line, (सूनुं सहसो जातवेदसं विप्रं न जातवेदसम्; and so on). This is for verbal beauty of the lines, alliterative and musical. It is in no way easy to retain the beauty of the original *parucchepa* hymns in translations.

4. **Vaneva,** like rays (*vana*=rays —Nigh I. V).

5. **Uparasu,** in the cardinal directions (*upara*=directions, दिश्; Nigh. I. 6).

7. **Kistasah,** men of wisdom (Nigh. III. 15).

Bhṛgavah, the destroyer of pains (*Daya.*).

10. Ksasu, on the earth (Nigh. I. 1).

Jurnih, suffering from fever etc. (*Daya.*).

Hymn-128

1. **Ila, or Ida**—Reverence.

पर्दिदडस्पदे परिवीत इडस्पदे—On a spot or site of ground, on the earth i.e. the altar; they call the altar the utmost end of the earth; so much, verily, as is the earth as much as is the altar.

According to Sayana, Ida (Ila) is the daughter of Manu, and *pada* refers to the spot where in the form of a cow, *go-rupa*, she placed her feet, alluding to the legend of Manu's daughter being the first institutor of sacrificial rites (*Wilson*). Ida, the daughter of Manu, was the institutor of sacrifice; glory to the butter-charged footmark of Ida.

6. **Aratih,** one who is not easily pleased; a sovereign; one who helps in attaining right conduct (*Daya.*).

Taranih, one that helps in coneying across (*Daya.*); one who conveys across the sea of life; also an epithet of the Sun or Agni.

Na may mean *iva* or like and *not* (negative) both. In the negative sense, it is attached to *sisrathat*, loosened, let go.

7. **Trasate varunasya dhurtemaho devasya dhurteh,** preserves us from the malevolence of the obstructor of religious rites (*Sayana*); *varuna*=varaka, the impeder.

Hymn-129

For verses 6 ond 8, see Nir.X. 42 and VI. 4 respectively.

2. **Nṛbhih,** by leaders, officers (*Daya*); by men (i.e. by *maruts*)—*Sayana*; also by worshippers.

3. **Yavin ararum sura martyam pari-vṛnaksi martyam**—Thou mixest with the departing mortal, thou abandonest *the mortal* (*Wilson*). Sayana interprets the first *martyam* as cloud, the skin that contains the

rain; *vṛsanam*, *tvacam*, trying to escape; like an enemy, from the hero, *sura*; the second *martyam* is also cloud, but it is after it has parted with its waters, like an enemy who has been killed and whom then victor abandons (*Wilson*).

4. **Pṛtsusu**, in the battle (संग्राम)—Nigh. II. 17.

9. **parake**, in the distant land (Nigh. III. 26).

10. **Tva mahima saksat avase mahe mitram**, great is present to thee for protection, as to *mitra* for great protection (*Wilson*).

Mitra, the friend (*Daya.*)—as praise animates a friend, with great attachment.

Adrivah, from √*ad* to eat : devourer of foes. (Nir. IV. 4); *adrih*, thunderbolt, is so called because with it he splits (mountains), or it may be derived from √अद् to eat.

11. **Tva janita jijanad vaso**—Here *vasa* is an abode of all; one who resides in the hearts of good people (*Daya.*). यः सज्जनेषु वसति तत्सम्बुद्धौ (*Daya.*). Asylum of all men (*Wilson*).

Janita, genitor, the first maker of the universe (*Sayana*).

Hymn-130

1. **Vidathaniva satpatir astam rajeva satpatih**—Here *vidatha*=a battle or *samgrama* (*Daya.*); *sat patih*, lord of virtuous people, (*Daya.*); cherisher of the good (*Sayana*); *rajeva*, like the one shining, (*Daya.*).

Vidatha, is also an apartment of sacrifice.

2. **Avatam na vansagah, tatṛsano na vansagh**—*Tatṛsanah*, very thirsty (*Daya.*), *vansagah*, first, the good distributor; the second, an ox (*vṛsabhah*)—*Daya.*; man going swiftly (*Sayana*),—like a thirsty ox to a well; like an ox.

3. **Nihitam guham nidhim**, the hidden treasure. According to a legend, this refers to the soma plant, brought from heaven by Gayatri, (Taittirya School legend).

Isah parivrtah—According to Sayana, it refers to the rains shut up in the clouds. In the second reiterated phrase, the same may mean the seeds shut up in the earth, germinating on the fall of the rain, and affording in either case food (*Isah*=food).

4. **Gabhastyoh**, of the arms (बाहू, Nigh. II. 4).

Ksadmeva, like the water; *ahi-hatyaya*, for the destruction of cloud (*Daya.*).

5. **Vrtha**, without a purpose (*Daya.*); without an effort (*Sayana*); fruitlessly or in vain.

7. **Nrto**, of a twister of the body parts for acquiring knowledge (*Daya.*); of a dance; of one dancing in war.

For **Divodasa, atithigvaya** and **Sambaram**, see earlier notes.

Atithigva : I. 51.6; 53.8; 10; 112.14; 130.7; II. 14.7; IV. 26.3; VI. 18.13; 26.3; 47.22; VIII. 53.2; X. 48.8.

Divodasa : I. 112.14; 116.18; 119.4; 130.7; 10; and other references.

Sambaram : I. 51.6; 54.6; 59.6; 101.2; 103.8; 112.14; 130.7; II. 12.11; 14.6; 19.6; 24.2; IV. 30.14; 26.3; VI. 18.8; 26.5; 31.4; 43.1; 47.2; 21; VII. 18.20; 99.5; IX. 61.2.

8. **Tvacam krsnam**, black skin; stripped of skin, (√कृष्, to draw); atractive skin. There is a legend also. An *asura*, named *krsna* or 'black' advanced with ten thousand followers to the bank of the *ansumati* river, where he committed fearful devastation, until Indra with the Maruts, was sent against him, by Brhaspati, when he was defeated by Indra and stripped of his skin.

9. **Surascakram pra brhat**, he threw the sun's wheel (*Sayana*), or the wheel of the chariot of the sun. There is a mythological legend in this respect :

The *asuras* obtained a boon from Brahma that they should not be destroyed by the thunderbolt of Indra, and having in consequence defied him, he cast at them the wheel of the sun's car, which was equally fatal. This is a baseless legend, more of a Pauranic character than the Vedic. (*Sayana* as quoted by *Wilson*).

Vacam musayati, deprives them of speecn or existence, steals or takes away speech. (*Wilson*).

Musayati, behaves like a cutter (खंडक इवाचरति—*Daya.*).

10. **Divodasebhih,** by the giver of enlightenment (*Daya.*).

Hymn- 131

3. **Mithuna,** a pair of man and woman (*Daya.*); couples consisting of husband and wife; this verse gives wife a right for full participation in sacred duties of life, like *agnihotra* etc. Sayana discusses this verse with his conservatism and reconciles only to the extent that whilst a wife cannot independently study the Vedas, and cannot alone perform the sacred rites of *agnihotra*, she would do all these with her husband and recite the Vedic *mantras* too. See Purva Mimansa, for sanctioning right to women in *yajnas* (Chapter VI, adhikarana 3-4.). *Mithuna tatasre,* husband and wife (the *yajamana* and his *patni*) perform *yajna* together.

4. **Purah saradih**—As defended for a year by walls and ditches (*Sayana*).

5. **Pṛtanasu,** amongst men (Nigh. II. 3)—*Daya.*

Cakartha karam, uttered a shout; *karasabda,* a noise or sound (*Sayana*). This may be a war cry or an exclamatory slogan.

7. **Ristam na yaman,** like one wearied on the road; towards whom evil design may be entertained by robbers (*Sayana*); to punish as deserved (हिंसितं इव यापनि—*Daya.*).

Hymn-132

For verse 1 see Nir. V. 2.

1. **Vanuyama vanusyatah** : *vanusyati* means the action of slaying; its grammatical form is not known. "May we slay those who seek to injure us". This is a Vedic quotation. "May we, in battle, conquer those the perverse and him who seeks to injure the long-spread (*dirgha-prayajyum*) (sacrifice)". May we,-in battle, conquer the perverse (*dṛdhyam.* दृढ्यम्), i.e. the pernicious, the sinful person (पापधियम्) who desires to spoil our long-spread (*dirgha-pratata*) sacrifice. (दीर्घप्रततयज्ञम्, Nir. V. 2).

Bhare krtam, pious rites concerning sustenance; also concerning war (Nir. IV. 24, भर इति संग्रामनाम)—*Daya.* May our pious rites attain the gods; attain the presence of gods (*Wilson*).

2. **Svasminnanjasi**, in both places, epithets of *vakmani*, which according to Dayananda, means *upadese* (in the teachings), otherwise *marge*, on the road or path. The first is as usual, peculiar, the latter is explained by Sayana as honest, straight, free from fraud, etc.

To Dayananda, the first *anjasi* is *prakata*. (प्रकट) i.e. in the open, and the second *kamayamane* (कामयमाने) in the desired or aspired manner. In fact, it is always difficult to expound the puns or double meanings of the reiterated terms.

3. **Ṛtasya varasi ksayam**, thou art possessed of the place of the abode of the sacrifice, termed *ṛta*, or the true, as giving unfailing reward, or *ṛta* means water, and then, we have: "Thou abided in the dwelling of water", equivalent to the sender of rain. *Ṛta* also means the sun, and then we have: "Thou caused (the sacrificer) to go to the region of the sun".

According to Dayananda: *Ṛtasya var asi* (=वा:+असि) *ksayam*= सत्यस्य जलमिव असि प्राप्तव्यम् ।

Varam akrnvata ksayam= वरं कुर्वन्तु निवासम् ।

Gavesanah—(i) यो गां वाणीमिच्छति सः, here *go*=speech; (ii) गवां किरणानां इष्टः सूर्य इव; here *go*=rays.—*Daya.*

Gavesanah, (i) possessed of, or practising the seeking after water; the sender of rain; (ii) maker of search after the cows; or the seeker for the reward of the worshipper (*Sayana*).

4. **Vrajam**—This occurs twice; Dayananda gives two meanings: (i) ज्ञातव्यम्, worth knowing and अधर्ममार्गम्, the non-virtuous or vicious path. According to Sayana, the two meanings are (i) a cloud, and (ii) the cattle of the *angirasas* stolen by Pani. The word *gavesanah*= cow-pen or pasture.

5. **Sravasyavan**—This occurs twice, with meanings: (i) आत्मनः श्रवः श्रवणमिच्छवः (the desire to hear own self) (ii) आत्मनः श्रवमिच्छव इव वर्त्तमानः (like the one who desires to hear ownself),—*Daya.* According to Sayana, (i) from *sravas*, food or fame, implying a wish or desire for either. They desirous of food and (ii) desirous of offering of food—oblations to Indra.

Indre okyam, in the magnificent beautiful dwellings (*Daya.*); In the heaven of Indra (*Sayana*).

6. **Indraparvata,** one like the sun and clouds; cloud and the deity presiding over clouds (*Sayana*).

Hymn-133

1. **Vailasthanam:** *Vaila* from *vila*, a hole, a cavern, a pit; one pertaining to *vila* is *vaila*. According to Sayana, in this verse and in the third verse, this represents *smasana* or a place where dead bodies are burnt (or buried-*Wilson*). Sayana suggests another meaning: The Naga-loka, the Serpent World, or the regions below the earth—which is rather Pauranika than Vedic (*Wilson*).

2. **Yatumatinam,** of the army where we have a host of killers (*Daya*); of injury-inflicting armies, or those possessing weapons; or of hosts composed of Raksasas (*Sayana*).

3. **Vailasthanaka,** *vailastha*, from *vila*, hole, pit or cavern; as in verse 1.

4. **Pisacim,** one who creates trouble (*Daya.*); a malicious being; also it means "decay".

5. **Adrivah,** twice occurring: (i) one spreading like a cloud, or like the sun; (ii) one pertaining to vast stretch of hills and mountain. (*Daya.*).

Susmi, strength, power or valour.

6. **Ghṛnanna bhisam,** of blazing fire personified, like the one blazing in terror.

Tri-saptaih, i.e. 3x7=twentyone. In rituals, an allusion to seven platters, offered to the Maruts, repeated at the three daily rites; or attended by Maruts, to whom thrice seven offerings are presented (cf. I. 72.3).

Hymn-134

For verse 2, see Nir. IV. 19.

1. **Purvapitaye**—First drinking; (i) of the earlier drinkers; (ii) of

the early drinkings (*Daya.*).

Sayana for the second gives 'before other gods'.

Niyutvata, the one in which a large number of horses are yoked (*Daya.*); with the car having the *niyuts* (*Sayana*), i.e. horses of Vayu.

Davane, to the giver; Sayana gives two meanings: (i) Come for that which is to be given by us; (ii) for giving to us that which we solicit.

3. **Rohita**, pink or red like blood; *aruna*, substances (like smoke or water) capable of conveying or transporting things (from √वह् to carry or convey. (Also river and finger, Nigh. I. 13; II. 5)

4. **Dansu**, the process in which people acquire control over mind. (*Daya.*). According to Sayana, *dansesu karmavatsu*, doing their work. *Dansa* may mean a house and hence, in rays investing or covering the world like a house; or it may mean the chamber of sacrifice.

Bhadravastra, fine or excellent or auspicious clothes.

Sabardugha, fulfilling all desires (*Daya.*) (*Sabar—amṛta* or ambrosia); the one that yields ambrosia.

5. **Bhurvani**, twice repeated with two senses :

(i) धारणवति, the one upholding, (ii) पोषणवति, the one sustaining. (*Daya.*).

Sayana also gives two meanings ; (i) sacrifice or *yaga*, (ii) a cloud.

Takva-viye, the path where we have no robbers or thieves (for causing to go elsewhere thieves—*Sayana*).

6. **Asiram**, repeated twice with two meanings :

(i) the nourishing milk etc. भोगम्. (ii) the wholesome and nourishing—समन्तात् भोग्यम्—*Daya.* Sayana gives two meanings: (i) milk, (ii) *ghṛta* or clarified butter, both being material of oblations and the like.

Hymn-135

Satinibhih, an army with hundreds of brave soldiers (*Daya.*); *sahasrena niyuta* etc., the army with thousands of horses and hundreds of soldiers. Numerical figures represent indefinite large numbers.

2. Pariputo adribhih, purified by effusion. (Soma is purified by straining through Kusa grass).

Pari kosam arsati, it goes to the ladle, as it were, in place of a receptacle (*Sayana*).

3. Sarasmin surye saca, the offering is simultaneous with sunrise (*Sayana* and *Wilson*).

4. Candrena, by gold (Nigh. 1.2).

Vayava radhasa agatam, indrasca radhasa a gatam—Dayananda interprets *vayu* as the killer of vicious people; and *indra* as electricity. *Radhasa*, means to attain the objective. The repetition indicates the pairing in two ways; (i) Indra and Vayu; and (ii) Vayu and Indra.

5. Marmrjanta, intensely cleaned with care (मत्यन्त मार्जयन्तु शोधयन्तु—*Daya.*); as the groom rubs down; have strained, cleaned and rubbed. (*Sayana*).

Vajinam, one with good speed (*Daya.*); *asumatyam*, going quick; like a quick horse going quick (*Sayana*).

Second *vajinam* has been interpreted by Dayananda as बहुशुभलक्ष-णान्वितम् i.e. one possessing numerous good qualities.

6. **Ayansata**, (i) should give. (ii) should receive—(*Daya.*).

Pavitram, the filter, the purifier; usually applied for *kusa* grass, which is used for filtering the Soma juice.

Ati romanyavyaya somaso atyavyaya, *romani*,, hairs; *avyaye*, unexhausted, not subject to deterioration or destruction; *somasah* owes prosperity; second *avyaya* such pleasures which are lasting (*Daya.*).

According to Sayana, in the first place, the Soma juices having gone through the unclipped hairs, or (अव्यया=अवि+मयानि, made from the sheep). Sheeps' wool; fall into the vessel that receives them; (ii) in the second place, अव्यया is said to bear its ordinary meaning, unexpended, unexhausted.

7. **Gacchatam**, in both places (*Daya.*).

Adhvaram, (i) virtuous characters like non-violence etc., (ii) noble deeds and sacrifices, *yajna* (*Daya.*).

8. **Asvattham**, religious fig tree, like the *pippala*, (*Daya.*); but Sayana translated it as पर्वतादि व्याप्ति प्रदेशे स्थितम्; one found spread through mountains etc.

Na upa dasyanti dhenavah—na apadasyanti; *upadas*=infirm or wasted (*Sayana*) by sickness (क्षयन्ति-*Daya.*); *apadas*, to be carried by thieves.

Dayananda gives two meanings of *dhenavah* : (i) cows, (ii) speech or *vani* in plural (वाण्य:).

9. **Agiraukasah**=agira+okasah, अगिराऽस्योकस:, the place of stay of the non-manifested speech; having no dwelling by speech. They are not brought to a stop by abusive speech (*Sayana*).

Hastayor durniyantavah, difficult to be checked by both hands (by physical forces); they are not to be deterred by words, or by pulling up the reins from coming to the sacrifice (*Sayana*).

Hymn-136

For the verse 3, see Nir. II. 13.

I. **Ta Samraja,** the two (तौ) shining with great lustre (सम्यग्राजेते) *Daya*; thoroughly shining (*Sayana*).

Mṛl-yat'bhyam, (i) like those who give happiness. (*Daya.*); (ii) along with such parents who bestow happiness.

2. **Rasmibhih caksur bhagasya rasmibhih—*Rashmibhih*** (i) by the rays at both places (*Daya.*).

Bhagasya, of the wealth; or of the sun. (*Daya*).

3. **Dive dive,** every day (at both the places).

Yatnavat' janah, (i) the one with a band of diligent workers, (ii) daring persons and the like (*Daya*). Also animator of mankind, by whom man are being impelled to exertion or incited to the discharge of their respective functions (*Wilson*).

Aryaman, judicial head (*Daya.*). According to Sayana, it may imply one by whom the irreligious, or those not performing worship may be cast into the infernal regions (*naraka*).

4. **Abhagah,** (i) with entire resplendence (ii) with entire prosperity and good fortune (*Daya.*).

5. **Anhasah:** (i) from vicious acts, (ii) from sins. (*Daya.*).

Vratam, (i) noble virtues (ii) noble determinations.

6. **Varunaya midhuse sumrlikaya midhuse varunaya**—For the one with superb virtues.

Midhuse, (i) for the one who impregnates with noble qualities, (ii) for the one who provides happiness to others (*Daya.*).

Sayana separates the first attributive form from Varuna, and applies it to Rudra, the showerer of desired benefits; the two next words he applies equally to Mitra, Varuna and Rudra.

Hymn-137

1. **Matsarah**—Repeated twice meaning (i) exhilarating, and (ii) envious.

Gavasirah=*go*+*asirah*=surrounded by (i) sense-organs like, (ii) rays (*go*=cow, sense organs and rays, —*Daya.*) and also food mixed with milk.

2. **Dadhyasirah**—(i) Foods mixed with curd and (ii) like foods containing curd.

Mitraya, for the friendly; *varunaya*, for the venerable and *ṛtaya*, for the truthful behaviour (*Daya.*).

3. **Duhanti adribhih:** (i) Milking out with stones (expressing the Soma juice with pressing stones), (ii) milking out along with clouds.

Sutah, effused out, pressed out, refined.

Hymn-138

For verse 4, see Nir. IV. 25.

1. **Tavaso na tandate:** *Tavasah*, of the strength; *tandate*, destroy or leave.

Makhah—(i) Those who have acquired knowledge, (ii) those living like *yajna*, or sacrifice. (*Daya.*). According to Sayana, (i) *makha* =Yajnavan, having or receiving sacrifice, who thereupon confers the boon the sacrificer solicits. Thus *manah ayuyuve*, 'mixing with' or assenting to his thoughts or mind. In the reiteration, *makha* is considered to be put for *makham*, objective case, the sacrifice, with which Pusan mixes, or is present at, until completed.

2. Ustro na, like a camel; as a camel bears a burden.

Dyumninah kṛdhi, make them possessed of wealth, approbation, or reputation (यशस्विनः प्रशस्तकीर्त्तिमतः—*Daya.*).

3. **Bubhujrire**, enjoy.

Sari bhava, be famous and well known, be our leader; be ever accessible to us.

4. **Ajasva**, pertaining to one where we have goats and horses both (*Daya.*); he who is drawn by goats or has goats for horses. "Be near us, O goat-teamed one, gracious and bounteous". (Nir. IV. 25).

Hymn-139

1. **Srausat**—Dayananda translates it as the offerer of the substances constituting oblations (हविर्दात्रीम्). The word does not occur anywhere else in the Ṛgveda. In ordinary use, this word is an exclamation uttered when the butter is poured upon the fire, on the altar, as an offering to the gods. Sayana translates *astu srausat*, as "may there be a hearing of this hymn", or "may Agni or other deity be a hearer".

Dhitayah, occurs twice: (i) fingers; (ii) the upholder (*Daya.*).

Nabha, the navel; the centre of attraction (मध्यभागाऽऽकर्षणे—*Daya.*). Sometimes, the *yajna* or sacrifice is called the navel of the world (यज्ञमाहुर्भुवनस्य नाभिः).

Vivasvati, shining; in the solar corona (*Daya.*); in the sun.

2. **Svena manyuna**, by one's own wrath or anger (*Daya.*).

Svebhiraksabhih, by one's own (i) sense organs. or (ii) conscious-

ness. (स्वकीयैरिन्द्रियैः or स्वकीयैः प्रज्ञानैः—*Daya.*).

3. **Hiranyaye rathe dasra hiranyaye,** *hiranyaye rathe* is golden chariot; *dasra*, the dispeller of pain. Sayana gives two interpretations of *hiranya*—(i) *madhu-purna* or rich in sweetness, and in consistence with it, he translates *prusayante pavayah*, as "the circumferences of the wheels distil (क्षरन्ति स्रवन्ति), or scatter honey as they revolve". In the reiteration, he proposes to render it by "pleasing, heart delighting." *Prusayante*=मधूनि स्रवन्ति, or scatter honey; *pavayah*, चक्राणि or wheels (*Daya.*).

4. **Divistisu,** twice repeated in the sense (i) in the space; in the space routes, (ii) in the heavenly behaviours (*Daya.*).

Anjasa sasata rajah; *rajas*=water (Udaka) metonymy for rain (*Sayana*). Dayananda gives two meanings: (i) world, लोकम् (ii) dignity or ऐश्वर्यम्.

6. **Sutasah udbhidah**—*Sutah,* composed (निर्मित), effused; *udbhidah,* coming out of the earth, breaking forth. (*Daya.*).

Agahi, do come.

7. **Yajniyebhyah,** (i) by persons adept in the technique of *yajna*, (ii) worthy of the *yajna karma* (both almost the same)—*Daya.*

Saca, the helper or sympathizer.

Angirobhyah, to those who are adept in the vital sciences; *dhenuh*, cow and speech. Sayana quotes a legend in this connection: The Angirasas having propitiated the gods, solicited the gift of a cow; the gods gave them the cow of plenty, but they were unable to milk her, and applied to Aryaman, who drew from the cow milk convertible to butter for oblations to fire (*Wilson*).

Esa tam veda me saca—He knows her along with me, and Sayana adds to it "either I, Aryama, or I and Aryama know her." (Why ?—not known; it is conjectural as Wilson remarks).

8. **Uta jarisuh, ma uta jarisuh,** twice repeated. *Jarisuh*—(i) the spoiled ones, (ii) may not be spoiled.

Yat ca dustaram—Here *dustaram* is the strength to get over

troubles and pains.

Ghosat, from the sound; from speech (Nigh. I. 11); also sounds, noises (*ghosah*); and by metonymy, those who utter them, men or cattle.

9. **Dadhyan,** see I. 80.16; 116.12.
For Priyamedha, Kanva, Atri and Manu, see earlier notes.

Priyamedha : I. 45.3; 4; 139.9; VIII. 2.37; 3.16; 4.20; 5.25; 6.45; 8.18; 32.30; 69.8; 87.3; X. 73.11.

Kanva : I. 36.10; 11; 48.4; 112.5 and others.

Atri : I. 112.7; 116.8; 117.3; 118.7 and others.

Manu : I. 36.19; 80.16; 114.2 and others.

A person with loving intellect is *priya-medhah* प्रिया मेधा प्रज्ञा, यस्य सः—*Daya.*)—a common name, not a proper noun. A man of wisdom is Kanva (मेधाविन्); the enjoyer of pleasure or happiness is Atri (सुखानामत्ता); a rational or thinking beings is Manuh (मननशील:). *Name gira,* homage to speech (वाणी).

10. **Venah,** the person with aspirations (कामयमान:); *uksabhih,* in the company of great persons (*Uksa*=great, Nigh. III. 3).

Puruvarebhih, by the person having many excellent qualities (पुरवो बहवो वारा वरितव्या गुणा: येषां तैः—*Daya.*);*aravinda*=water (उदक, Nigh. I. 12).

11. **Ekadasa,** eleven i.e. (*i*) ten *pranas* and the eleventh, the soul or *jivatman,* and again (ii) ten organs and mind (*Daya.*). Also eleven in heaven, eleven on the earth, and eleven in the mid-air.

Hymn-140

1. **Dhasim,** food, the supporter of life, (Nigh. II. 7, *anna*).

2. **Dvijanma,** two-fold generated, a *dvija* or twice-born (Brahmana, Ksattriya and Vaisya), the first birth from mother's womb and the other from the preceptor after the sacred thread ceremony. Also it refers to fire, either as produced by attrition from the two sticks, or in the first instance by attrition and in the second from consecration for sacrificial use. (मथनेन and आधानसंस्कारेण—*Sayana*).

Trivṛdannam, triple food: clarified butter, *purodasa* (cakes fried in butter), and Soma juice (*Sayana*); the food, inspiring for acquiring knowledge; noble selfless actions, and love and dedication towards God; i.e. *jnana*, *karma*, and *upasana—Daya.*

Jagdham im punah, the same stuff (or type of food) eaten repeatedly, or rennovates what has been eaten (i.e. the same articles offered annually—*Sayana*).

Vaninah, forest trees or waters (*vana*—water or *udaka*, Nigh. I. 12).

Ava—*asyena*, by mouth (*Daya.* and *Sayana*).

Anyasya, of the other (*Dava.*); of the oblation (*Sayana*); or with the mouth in one form (or sacrificial fire), he receives the oblation through tongue of another; that is, the ladle of the ministering priests; in another form, that is, the fire that burns forests (*davagni*), he consumes the trees.

3. **Trisu cyutam,** readily fallen down (क्षिप्रं पतितं, *trisu=ksipra*, readily, with speed, Nigh. II. 15).

4. **Raghu-druvah,** going lightly (*Sayana*); the procurers of sweet and tasty foods (ये रघून्यास्वादनीयान्यन्नानि द्रवन्ति—*Daya.*).

Kṛsna-sitasah, black-pathed or dark-tracked (*Sayana*); agricultural track of ploughshare (*Kṛsna—kṛsi-sadhini*, pertaining to agriculture, *sita*=furrow or track of ploughshare—*Daya.*).

Juvah, quick, speedy (जववन्तः—*Daya.*).

Asamanah, not with one mind (*Daya.*), not same-minded, some going east, some west; or it may mean of different colours.

Ajirasah, graceful, one with refined manners (*Daya.*), moving (*Sayana*).

Raghusyadah, light-gliding.

Vatajutah, wind-impelled; those who move with speed like wind.

Asavah, pervading; pervading in good characteristics (*Daya.*).

Mumuksvah, aspirers of liberation (*Daya.*); giving liberation (*Sayana*).

6. **Patnih,** the one that sustains (पालयित्री—*Sayana*); the ladies participating in the *yajna-karma* (*Daya.*). Sayana conjectures that here *patnih* represents bushes, timber, who cherish Agni (the fire); or even cows

8. **Agruvah,** the foremost in category (अग्रगन्त्र:—*Daya.*); also fingers; (*agruvah kesinih*) those that are in forefront; or crooked or curved like fingers. *Kesinih*, young girl with charming hair (*Daya.*).

9. **Tuvigrebhih satvabhir viyati,** proceeds with resounding existences; he goes variously with living beings, sounding loudly, or going quickly; accompanied by the cries or the flight of animals when he sets fire to forests.

Tuvigrebhih, with loud sounds (*Daya.*).

Satvabhih, with animals (*Daya.*).

Syeni, the female eagle or hawk.

Padvate, bi-peds and quadrupeds; that which has feet (*Daya.*).

12. **Rathaya navam nah grhaya,** *rathaya*, means of transport on rivers and seas (*Daya.*); *navam*, large boats (*Daya.*); or to our carriage-house; *grha* is an asylum of the needy or of the priests (*Sayana*).

Navam nityaritram padvatim, boat ever fitted with oars; boat is the *yajna* or sacrifice; the oars etc. are the priests; materials are the fuel and apparatus, and the feet are the divinities, the prayers and offerings.

Ratha, a means of transport, here a boat.

Aritra, apparatus for measuring the depth of the sea (स्तोतम्मनानि जलगाम्भीर्यपरीक्षकाणि यस्यां ताम्—*Daya.*).

13. **Dyava-ksama,** heaven and earth; *yavyam*, barley-fields; *isam*, grain, food; *varam*, jewels etc;, *arunyah*, dawns (*Daya.*).

Hymn-141

1. **Balittha,** *bal+ittha*, enlightenment or truth, its halo.

2. **Pṛksah**, worth of inquiry (*Daya.*); अन्न-साधक or the perfecter or digester of food (*Sayana*).

Vapuh, handsome appearance; having body; the cause of the growth of body (*Sayana*).

Sapta-sivasu, pertaining to seven processes or factors of advantage; with *matṛsu*, seven auspicious mothers or the rains fertilizing the seven *lokas* or worlds (*Sayana*).

Vṛsabhasya, pertaining to the cosmic *yajnas* which bring rainfall (*Daya.*); pertaining to the showerers. *Asya vṛsabhasya dohase*, Sayana refers to an allusion intended to the rays of the sun. Earlier, we have referred to the three forms of Agni; terrestrial, maturative or digestive fire, or as the electrical or ethereal element, or lightning in the *antariksa* or firmament. Here he is identified with solar fire, or the sun in heaven or as the solar rays, which in the hot season milk, as it were, the earth by the evaporation of its moisture, which is thus conveyed to the solar region, where it is transferred to the clouds, and in due season descends again in rain (*Wilson*).

3. **Budhna**, *antariksa* or inter-space.

Mahisa, great or big (Nigh. III. 7).

Savasa, by force ((बलवान्,—*Daya.*), or by bodily strength applied to attrition as producing fire.

Matarisva, breaths or vital forces.

4. **Pṛksudhah**, exceedingly hungry for enjoyment (*Daya.*); expects or desires to be consumed (*Savana*).

Damsu, in control (दम् ऽ सु), or in teeth.

Yavisthah, the youngest; young in all respects.

Pituh paramat, from the excellence of the sacrificial or the other nutriment.

Pituh from *pitṛ*, which is figuratively the *garhapatya agni* from which the fire is taken, *niyute*, to the *ahavaniya* (*Sayana*). Flames of fire are its teeth (*damsa*).

6. **Bhagam iva**, like the prosperity (*Daya.*); according to Sayana, a great prince; may also be the sun (*aditya*) (*Wilson*).

7. **Hvarah**, crooked, crookedly behaving.

Vakva, the speaker, very much-talkative (बहुवक्ता).

Anakṛtah, unrestrained, not obstructed (न निवारित:—*Daya.*).

Jaranah, praises (स्तुति:).

8. **Angebhir arusebhir iyate**, by limbs, or flames, having motion (*arusebhih*, by the red ones, i.e. by flames).

Vayah, normally birds; all creatures having mobility, beasts, birds and the like.

9. **Agne**, vocative of Agni, venerable, learned; *varunah*, best, most venerable.

Dhṛtavratah, pledged to accept, and adopt truth; *mitrah*, friend, kind to everyone; *aryaman*, law-abiding, and law-dispensing, a judge; *sudanavah* generous in giving; *nemih*, the circumference of a wheel; *aran*, spokes.

10. **Devatatim**, God, the highest deity.

Mahiratna, most valuable and attractive in noble qualities; *ratnam*, attractive, means for acquiring knowledge (*Daya.*).

11. **Rayim**, riches; *svartham*, capable of yielding good fruit; *damunasam*, capable of maintaining control; *bhagam*, prosperity; *daksam*, clever and skilful; *dharnasam*, clever in acquiring and possessing knowledge etc; *ṛte*, in truth.

Ubhe janmani, in the two lives, the present one and the preceding (*Daya.*).

Hymn-142

For verse 10, see Nir. VI.21.

Like the hymn 13 of book I, this hymn 142 is also called the Apri Sukta, being addressed to a variety of *devatas*, or divinities, called

apris or Agni in personification. (Dayananda does not call them Apri hymns). Many of the expressions of the two hymns, 13, and 142 are identical, and the difference arises chiefly from the difference of metre, which in hymn 13 is *gayatrī* but in the present one *anuṣṭubh*. There are 12 verses in the earlier hymn, and 13 in the present one.

3. **Trira** (त्रि:+षा), three times; he comes thrice, or he thrice bestows rewards, (or it refers to three daily sacrifices); *madhva*, with honey or sugar.

6. **Mahi**, earth (Nigh. I. 1), or speech (Nigh, I.11).

7. **Yahvi**, born of the causal form. (कारण-सूनु, *Daya.*).

Matara, the measurer; one who plans and draws out the project.

8. **Mandra-jihva**, the one with notable tongues; the two flames that give delight.

9. **Ila, Saravati and Mahi**, see earlier references.

Ila—I. 13.9; 31.11; 40.4; 48.16; 128.7; 142.9; 186.1; 188.8; II. 1.11; 3.8; 31.4; III. 1.23; 4.8; 5.11; 6.11; 7.5; 11; 15.7; 22.5; 23.4; 5; 24.2; 27.10; 29.3; 4; 53.1; 54.20; 55.13; 59.3; IV. 2.5; 50.8; V. 4.4; 5.8; 41.19; 53.2; 62.5; 6; VI. 10.7; 52.16; VII. 2.8; 3.7; 16.8; 44.2; 64.2; 65.4; 102.3; VIII. 31.4; 32.9; IX. 5.8; 62.3; 108.13; X. 1.6; 36.5; 70.8; 91.4; 94.10; 110.8.

Sarasvati— I.3.10-12; 13.9; 89.3; 142.9; 164.49; 188.2; II. 1.11; 3.8; 30.8; 32.8; 41.16; III. 4.8; 23.4; 54.13; V. 5.8.; 42.12; 43 11; 46.2; VI. 49.7; 50.12; 52.6; 61.1-7; 10; 11; 13;14; VII. 2.8; 9.5; 35,11; 36.6; 39.5; 40.3; 95.1; 2; 4; 5; 96.1; 3; VIII. 21.17; 18; 38.10; 54.4; IX. 5.8; 67.32; 81.4; X. 17.7; 8.9; 30.12; 64.9; 65.1; 13; 75.5; 110.8; 131.5; 141.5: 184.2.

Mahi— I. 8.8; 13.9; 22.13; 102.7; 117.19; 131.1; 142.9; 157.1; 164.33; II. 33.14; III. 31.3; 13; 61.7; IV. 14.3; 41.5; V. 5.8; 41.15; 43.8; 47.1; 81.1; VI. 45.4; 66.3; VII. 15.14; 56.4; VIII. 25.3; 40.4; 46.33; IX. 5.8; 86.44; X.60.9; 77.4; 85.2; 92.4; 96.10; 101.9; 133.7.

10. **Nabha**—*nabhau*, in the centre; it refers to rain; Sayana regards Tvaṣṭṛ as personified electric fire or lightning, in which capacity, he is the sender of rain.

11. **Vanaspati**, the fire or Agni or the sacrificial post, *yupa*, from

its being of timber (*Sayana*).

12. **Gayatra vepase,** in the form of *gayatra*, according to Sayana, a name of Indra. *Gayatram* is the protection of one that sings. *Gayatra vepase* is "गायत्रं गायन्तं त्रायमाणं वेपो रूपं यस्मात्, तस्मै"—*Daya*.

13. **Savaha-kṛtani,** with the utterance of the syllable *SVAHA*, also the performance of a rightful action (*Daya*). The personification of *agni* is, however, *syaha*, as one of the Apris (*Wilson*).

Hymn-143

For verse 4, see Nir. IV.23.

1. **Apam napat,** grandson of water. For this, a few of the references are I. 23.6; 122.4; 143.1; 186.5; II. 31.6; 35.1-3; 7; 9; 10; 13; III. 9.1; VI. 50.13; 52.14; VII. 34.15; 35.13; 47.2; VIII. 19.4; X. 8.5; 92.13.

Dayananda translates "*napat*" as the one not falling, not getting degraded (यो न पतति सः); *apam* is, of course, of *waters*.

How Agni is the grandson of waters (*apam napat*) has been thus explained: vegetable substance are the progeny of rain; and fire is the progeny of vegetation like timber or fuel.

2. **Matarisvane,** for the wind in the mid-space; this has to be fanned into flame; cf. त्वमग्ने प्रथमो मातरिश्वन आविर्भव (I.31.3) be first manifest, Agni, to the wind.

3. **Na rejante,** desist not, flicker not (कम्पन्ते,—*Daya*). They do not move, or are moved in burning, maturing and the like.

Bhatvaksasah, persons possessing the strength of enlightenment. (*Daya*). *Tvaksa* is strength or force (Nigh. II. 9).

4. **Bhṛgavas,** those who dispel ignorance with knowledge, such learned persons (विद्ययाऽविद्याया भर्जका निवारका विद्वांसः—*Daya*.)

7. **Akrah,** that one which could not be dominated by others (derived from √*kram*, to go, and hence *akranta* or *anukranta*, not surpassed or exceeded by—*Sayana*).

Hymn-144

1. **Ninsate,** kisses, *dhama prathamam hi,* which first kisses his

dwelling; which are the first to present oblations.

2. **Svadha,** water (Nigh. 1.12).

3. Savayasa, two of the same age (also in the verse 4—*dva savayasa).* The two refers to husband and wife, associated in the performance of *yajna;* (or two pupils of the same age,—*Daya.*).

Samayansta saratbih, as a charioteer gathers; *rasmin,* reins (of a horse). (Streams of butter, spreading like rays—*Sayana*).

5. **Vrisah,** by transposition of letters *vasya* (वस्य) became *vrah* (व्र:) (*varna-vyatyaya*) *Daya.*; *prajah* or progeny.

Hymn-145

1. **Iyate,** and *nu-iyate,* he proceeds; he goes,(प्राप्नोति, and goes or attains quickly—सद्य: प्राप्नोति—*Daya.*); or is gone to or worshipped (सेव्यते-*Sayana*).

Tasmin santi pra' sisah tasmin istayah, in him is the power of restraining or controlling; he is able to accomplish what may be affected (*isti,* sacrifice or enjoyment—*Sayana*; good company—*Daya.*).

2. **Na mrsyate prathaman na aparam vacah,** nor endures a rejoinder; he is never vague or indifinite regarding the first, nor the subsequent one—*Daya.*).

3. **Vacansi,** words (speech) in the qusetion form (*Daya.*): *rabhah,* great; a great person (*Daya.*).

4. **Svantam,** one with matured experience (श्वान्तं-श्रान्तं, परिपक्वज्ञानम्, a case of transposition of *ra* and *va*—*Daya.*).

Tatsara, approach in a crooked way (*Daya.*), from त्सर, to go; *yujyebhih* is that as may be joined with.(Sayana provides several interpretations: as being joined with abilities; that may be associated with their objects; also Wilson; or with energies fit to be connected with their consequences; or with his horses to his car).

5. **Vanarguh mrgah,** moving or staying in a forest, the wild animals.

Hymn-146

1. **Trimurdhanam**, the three-headed; with the heads capable of dealing in the best, ordinary, and worst circumstances (*Daya.*).

Saptarasmin, seven-rayed, with rays of enlightenment pertaining to seven metres (Gayatri etc.), or the seven worlds (*bhuh*, etc.) *Daya.*;seven colours of solar spectrum.

According to Sayana, three heads are the daily sacrifices or three household fires (*garhapatya*, *ahavaniya* and *daksina*), or the three regions, heaven, earth and mid-air. The seven rays are seven flames of fire (Kali, Karali, Manojava, Lohita, Dhumravarna, Visvarupi, Visvaruci), or *rasmi*, ordinarily a ray, may be used in the sense of rein or measure, when it may allude to the seven Vedic metres.

3. **Samanam vatsam**, two calf-like day and night; or heaven and earth (*Daya.*); *abhi sancarati*, both cordially moving together; two well-disposed milk-cows (either the institutor of the rite and the priest; *yajamana* and *purohita*; or *yajamana* and his wife). The calf or offspring is *agni.—Sayana.*

Ketan, impressions or knowledge (बोधान्—*Daya*.).

Hymn-147

For verse 2, see Nir. III. 20.

Yavistha, most prominent amongst youngs; *mamhisthasya*, of the most intelligent. For this also see Yv. XII. 42.

Piyati tvo anu tvo grnati, one half reviles (demons) one half praises (gods); *tvah* and *nemah* are synonyms of half (नेमे देव नेमेऽसुर:; here *neme* means half ; Maitr. Samhita II. 9). Also त्वो नेम इत्यर्धस्य—Nir. III. 20.

Tvah, the other one (द्वितीय:, *Daya.*). The verse also occurs in Yajurveda, XII. 42.

3. **Andham mamateyam**, the blind sons of Mamata. Sayana refers in this connection the Pauranik legend of the birth of Dirghatamas from Mamata, the wife of Utatthya; the persons are obviously allegorical and in the text, there is no hint to the legend. According to Dayananda, *mamata* is *praja*, the people or progeny; *andham*, the ignorant one; blindness is of nescience.

Dirghatamas, means long darkness: *mamata* is mine-ness or selfishness also.

Aghayuh, one desirous of vicious or sinful acts—*Daya.*; *dvayena*, by the two sorts of actions (*Daya.*). Wilson regards in this verse a reference to an allusion to the use of maledictory prayers or imprecations.

5. **Dvayena**, by the types of actions, teaching and preaching (or instructing)—*Daya.*

Hymn-148

1. **Vapuse**, for the form (*Daya.*); for the accomplishment of sacrifice or of its object (*Sayana*).

2. **Karoh**, of the one adept in technology.

3. **Su**=*su* (सू=सु) (*Panini* VI. 1. 70); *rarahanah*=rarahanah (रर-हाणा:=ररहाणा:) (*Panini* V. 1. 7). *Pranayanta*, this alludes, according to Sayana, to a especial part of ceremony; the solemn conveyance of fire from the *garhapatya* (or household), to the *ahavaniya* or sacrificial fire.

Hymn-149

1. **Dan**, दाता, the donor (the Vedic exception).

2. **Nabhanyah**, नभन्यो वायु: one that exists in space, i.e. wind (*n* on account of the transpositon of letters, *varna-vyatyaya*). See Nigh. I. 4.

4, 5. **Dvijanma**, the one born of the two (space and air—*Daya.*); from the two pieces of stick, from attrition; or from the two (earth and heaven); this refers to the terrestrial fire or *agni*.

Hymn-150

For verse 1, see Nir. V. 7.

1. **Simya**, by actions (Nigh. II. 1). I, who am a liberal giver, invoke thee along. *Arih* means an unfriendly person (*amitra*); it is derived from √ऋ, to injure. The master, i.e. *isvara*, is called *arih*, also from the same root. Having seen that oblations offered to other deities are sacrificed in fire, the seer declared, "as in the cavity of some great well," i.e. as in the opening of some great chasm, Nir. V. 7.

Todasya, the teaser; a tormentor; one who creates trouble; a tyrant, (व्यथकस्य,—*Daya.*).

Dasvan, the liberal giver (दाता); *arih*=master; *mahatah todasya*, of great well; also of a great teacher or a mighty master. *Sarane*, in the cavity; in the dwelling (शरणे, गृहे, in the house—*Daya.*).

The verse occurs in the Samaveda (verse 97) also.

Arih is also *arta* (a servant) according to Sayana: 'since I, *agni*, going verily into thy presence for the purpose of conveying oblations, I am a servant'. We can render it as; "I take shelter in thee, as a servant does in his chief master's house (or a pupil in his preceptor's abode)."

3. **Candrah**, the rejoicer of all, आह्लादकारकः, (*Daya.*), or the moon. See the Chandogya Up: 'from *pitṛs* to the *akasa*, from the *akasa* to the moon; this is Soma the king' (V. 10.4). See also Prasna Up. V. 4; Mundaka I. 2. 5. 6.

Hymn-151

For verse 7, see Nir. VI. 8.

1. **Mitrasah na**, as a friend (*Daya.*). *Simya*, by action (Nigh. II. 1). *Mitra* may refer to the fire of firmament, i.e., lightning also.

2. **Purumidhasya**, of the one, consecrated with many noble virtues. *Sominah*, of the one possessing abundance and prosperity (*Daya.*); abundantly flowing. The traditionalists erroneously regard Purumidha a prince.

3. **Janma rodasyoh**, your (of you two) birth from heaven and earth. *Vam*=*yuvam*, you two; *vṛsana*, showerer of knowledge (or benefits)—*Daya.*

4. **Divo bṛhato daksam a bhuvam gam na dhuri upayunjathe apah**: you to join the work (*apah*, Nigh II. 1), able (to support the burthen) of heaven, and applying to all creatures, as a cow to a load (*Wilson*), or in other words, as the cow is able to bear a burthen suited to her bodily strength, or it may allude to her ability to give milk. etc. (*Sayana*).

7. **Accha**, in the best manner (*nipatasya ceti dirghah—Panini* VI. 3. 135); *accha* (अच्छ) has became *accha* (अच्छा).

9. **Mahinam**, most venerable, महत्त्वपूज्यम्; (*Daya.*); great (Nigh. III. 3).

Panayah, the traders (व्यवहारकाणां); businessmen; *asuras* (*Sayana*).

Hymn-152

1. **Pivasa**, robust, stout, fat, (स्थूलानि—*Daya.*); (as an epithet of *matarisvan*—*Wilson*), or untorn (as an epithet of *vastrani*); also intense radiance.

2. **Etaccana tvo esam**=एतयोर्मध्येत्वचन एक एव=one of you two (*Sayana*); any of you (*Daya.*). *Trih-asrim*, (i) acquired through the three agencies of speech, thought and actions (*Daya.*); triangular one (*Sayana*); (ii) *Catuh—asrih*, acquired through four Vedas (*Daya.*); quadrangular one (*Sayana*). According to Sayana, he who has a quadrangular weapon kills him who has a triangular weapon; i.e. the one with a superior weapon (अधिकायुधवान्) gains victory over the one possessing an inferior weapon.

3. **Apad**, the dawn, the one without a foot, footless; the integrated knowledge, the knowledge without divisions (*Daya.*). Dawn is so called as it does not move by its own feet or steps, but as depending upon the motion of the Sun.

4. **Jaram kaninam**, the lover of the maiden (कामयमानानां वयोहानिकारकम्, —the age depriver of the loving one—*Daya.*).

5. **Acittam brahma yuvanah**, Brahma=food and wealth (*Daya.*), *yuvanah*, young; *acittam*, without life (*Daya.*); connecting the inconceivable mystery (*Wilson*); *acittam*, not an object of mind or thought (*Sayana*); *brahma*, the act of which the nature is declared very great (*Sayana*).

6. **Sasmin**=*svasmin*; in the Vedic usage, there is a disappearance of *va*=well-filled.

Udhan=*udhani*=in the udders (दुग्धधरे—*Daya.*).

Pitvo bhikseta, let him beg of food (*pitvo*=of food).

Vayunani, actions, to wisdom or learning.

Mamateyam, the son of Mamata, or attachment (self-possession).

7. **Vavṛtyam**=*varttayeyam* (Vedic exception शप: श्लु:). *Supara*, well across, let the rain be carrying us well across, or to the completion of our duties by causing the growth of grain, to be used in *yajnas*.

Hymn-153

For verse 4, see (Nir. IV. 19).

2. **Prastutir vam dhama na prayuktih ayami**—the previous purpose of praising you is not the fulfilment, but I come to your abode well attached (*Wilson*—literal).

Mitra-varuna, two friends; teachers and preceptors (*Daya.*).

Vidathesu, in the disciplines of knowledge. *Surih*, learned.

4. **Dan**=*dadan*=giving (vedic exceptional usage—शपो लुक्).

Vitam patam payasah usriyayah—eat, drink of the milk of the cow; eating refers to curds and butter. (*vitam*=eat; to pervade, व्याप्नुतम्, —*Daya.*).

Hymn-154

For verses 2 and 6, see Nir. I.20 and II. 7 respectively.

1. **Parthivani**, belonging to earth; Sayana includes all the three worlds in the word *pṛthivi* (lower middle and upper)—See Yv. V. 18.

Parthivani rajamsi, particles of earth; *rajamsi*=worlds, लोकान्; also dust.

Visnoh, of all pervading Lord.

Vicakramanah tredha, thrice (or in three ways) traversing; going in the three regions, as Agni (on the earth), Vayu (in the midspace) and Aditya (or sun, in heaven).

2. **Mṛgah**—wild beast. गिरिष्ठा:=गिरिस्थाः, residing in hilly regions; *bhimah kucarah*, wild and fierce, roaming everywhere. This refers to a lion; *giristhah* also means one dwelling in prayers.

As a fierce animal roaming everywhere, haunting the mountains. *Mṛgah* is derived from √मृज्, to go. *Bhimah*, fierce: of whom all are afraid (बिभ्यत्य). (*Bhismah* or *dreadful* is derived from the same root also). *Kucarah* means 'one who moves in a crooked manner'. When it is an epithet of a deity, it means, "where does he not go?" *Giristhah*, haunting the mountains, living in mountains. *Girih* means a mountain; it is raised (Nir. I. 20).

3. **Giri-ksite**, here *giri*, is mountain or cloud; one who dwells in a mountain is *giriksit*; one who abides in high places.

Tribhih, the aggregate of three, *pṛthivi*, *jala* and *tejas* (earth, water and light) or three periods of time (past, present and future) or three qualities (*sat*, *rajas* and *tamas—Daya.*).

5. **Priyam abhi pathah**, his favourite path, the firmament (Nir. VI. 7).

Visnoh parame pade, also *vṛsnah paramam padam* (वृष्णः परमं पदम्)—(verse 6)—The highest step of the wide striding Visnu.

6. See Nir. II. 7.—We long to go to those regions of you two, where are rays (many-horned) having a large number of horns. The word *bhuri* is a synonym of *bahu* or many, so called because it produces much. *Sṛnge* (horn) is derived from √श्रि, to rest, on, or from √शृ (to stay), or from √शम् to destroy; or it is so called because it grows up to protect, or it comes out of the head. *Ayasah* means nimble. There shines forth brightly the highest step, i.e. the loftiest step, of the wide-striding, i.e. of the great-paced *visnu.* Padah (foot) is derived from √पद्, to go, when it is placed down, (the same word in the neuter gender) means a foot-step. The word also signifies a quarter of division from the analogy of a quadruped; and other quarters from the analogy of the *pada* (पाद) of division (Nir. II. 7).

The verse occurs in Yv. VI. 3 also with some difference of reading; and for *avabhati* (भवभाति), we have in the Yajurveda *avabhari* (भवभारि) (an interchange of *r* and *t* which is permissible in the Veda).

Hymn-155

2. **Kṛsanoh astuh**, on fire, the scatterer (of good things), or the disperser of enemies. *Astuh*, प्रक्षेप्तुः, scatterer, *Daya.*

Indra-visnu, a pair of lightning (or electricity) and the sun, or teacher and preceptor. (*Daya*).

3. **Dadhati putro varam param pituh nama tṛtiyam:** The son of the father has an inferior name or that of grandson; a superior or that of son; and a third, which with respect to them is that of father. The ecclesiastical meaning is, that oblations, ascending to the solar region, nourish Indra and Vishnu, as the two of the Adityas, or forms of the sun, who thereupon sends down the rain, whereby the earth is rendered fruitful, and the generations of man are sustained, whence fathers, and sons and grandsons, are successively engendered (*Wilson*).

5. **Tṛtiyam asya nakih,** but he apprehends not the third; his path on earth and in the midspace is visible, not so in the heaven.

Vayascana patayantah patatrinah, *vayah*, birds, *patayantah*, those who fly up and down; these two may be maruts; *patatrinah*, again birds, like *garuda*; may also mean winds.

Caturbhih sakam navatim, 90+4=94 periodical motions; the year, two solstices, 5 seasons, 12 months, 24 half-months, 30 days, 8 *ghatikas*, and 12 zodiacal signs (1+2+5+12+24+30+8+12=94).

Yuva akumarah, not infantine; young, not a boy. (One of beyond 65 years of age—*Daya*.).

Hymn-156

1. **Bhava**=(भवा) *bhava* (भव), short *a* (अ) has become long *a* (आ) according to द्व्यचोऽतस्तिङ् (*Panini*, VI. 3. 134); and *adha* (अधा)=*adha* (अध), according to निपातस्य च (VI. 3. 135).

2. **Sravobhir yujyam cidabhyasat Sravobhih,** by hearing, thinking and realizing (*Daya*.), or by food, or by fame, he attains what is to be joined with (*Sayana*).

3. **Janusa pipartana,** attain through birth (of enlightenment) or propitiate of your own accord (*Wilson*), or pleasure, or propitiate him by your birth, or *svata eva*, of yourself, or spontaneously without any motive or self-interests.

Ṛtasya garbham, the germ of sacrifice (*Sayuna*); *ṛtasya*=of truth;

garbham, the germ, the initiation of enlightenment (*Daya.*).

Kratum sacanta marutasya vedhasah, assisted by the company of priests (*Wilson*); *vedhas*, creator (विधातु:, *Daya*), = Visnu attended by Maruts.

Dadhara daksam uttamam aharvidam, possesses heaven-conferring power; or superb power (प्रशस्तं बलम्, *Daya.*); *aharvidam*, cognizant of day (योऽहानि विन्दति तम्, *Daya.*); also स्वर्गोत्पादकम् (generative of *svarga*, *Sayana*).

Vrajam, cloud; *apornute*, removes the shrouds; brings to light out of the darkness (*Daya.*); sits upon the clouds or sends down rain (*Sayana*).

5. **Trisadhasthah**, knowledge, action and worship (*Daya.*); or three daily celeberations of worship; or three worlds.

Ṛtasya bhage, blessings of truth (*Daya.*); share of the sacrifice or the share that follows the rite; the blessings granted as a reward.

Hymn-157

1. **Asvina**, a pair of learneds, teachers and preceptors (*Daya.*).

Jmah, out of earth or ground.

2. **Ghṛtena**, by water (*Daya*); *pṛtanasu*, in the armies. (Pṛtana= man, Nigh. II. 3), children and dependents (*Sayana*).

Madhuna ghṛtena, with trickling honey, or with sweet water; ambrosia with trickling nectar. (See verse 3 also where the chariot of Asvins is *madhuvahanah*, honey bearing).

3. **Dvipade-catuspade**, our people (bipeds) and our cattle (quadrupeds).

4. **Madhumatya nah kasaya**, with your honeyed speech. *Madhumatya*, associated with a large quantity of water—vapour, or speed—*Daya. Kasaya*, by motion; by education mix us with your honeyed whip (literal); but *kasa* is also speech, *vac*.

Hymn-158

1. Rekna=wealth (*dhana*, Nigh. II. 10).

Vasu, granters of dwellings (वासयितारो —*Daya.*), or possessors of wealth.

Rudra, dispellers of sin; from √रुत्, to cause pain, or sin; *dru*, what drives away.

Rudra is the name of that Brahmacarin, who has led a disciplined life of celebacy up to 36 to 44 years of age (*Daya.*); the *vasu*, the one who leads such life up to an age of 24; the *aditya* the one who continues up to 48 years.

2. Pade goh, to the desired place of the earth (*Daya*); to the site of the altar (*Sayana*), or *vedi*.

Revatih purandhih, wealth-possessing, sustainers of the body, or cows abounding in milk (*Sayana*). *Purandhih*, also sustainer of the city; *revatih*, rich towns (*Daya.*).

5. Taugryeya, superb in strength (*Daya.*) (For *tugra* see I. 116. 3)

Arnaso madhye, in the midst of the water.

Pajras, strong and mighty (*Daya.*). See I. 116. 7; 117. 6; 10; 120.5; 126. 4; 5 and others.

4. Tmani khadati ksam, may he eat up the earth in the self; should of himself bite the earth (Dayananda takes up *ma* (मा) also in its connection, and then he negates the idea). According to Sayana, being unable from age and infirmity, to walk, he crawls or rolls on the ground.

5. This verse has been very popular, cf. Nitimanjari, vol. I p. 267; see our note on *dvita* and *trita* (I. 52. 5).

Siro yadasya traitano vitaksat—There is a superstitious usage of this verse. The silent repetition of this verse is said to be a sure protection against a murderer, a wolf or a tiger; and a traveller who repeats it for three nights, each time until sunrise, becomes invisible to robbers, and is able to screen others from their attack (*Wilson*).

Traitanah, the provider of three types of comforts, physical, mental and spiritual (*Daya.*).

6. See our previous notes on *Dirghatamas mamateya* (I. 147.3; 152. 6; IV. 4. 13). For Dirghatama, also see VIII. 9. 10. The Mamateya Dirghatamas (one who stays long in darkness) becomes ill in the 10th *yuga* (a *yuga*=5 years), and leads the life of dedication (*yati*) after this period (*Daya.*). This is not the historical description of a particular person. *Dirghatama* is a historical person also (*a ṛsi*), who meditated on this and several other hymns of the Ṛgveda, and made visual observations in the long nights, and laid the foundation of the science of astronomy.

Hymn-159

1. **Devebhir ye devaputre sudansasa**, cherishing their worshippers as children, or who having the gods for children are reverenced by the gods. (*Wilson*). To Sayana, *deva* is *yajamana*. Dayananda renders *devebhih*, by the divine substances like water etc., and *deveputra* as born of the divine Nature like sons.

2. Heaven (*dyuloka*) is said here to be the father, and Earth, *pṛthivi*, the mother (द्यौर्वः पिता पृथिवी माता, I. 191. 6; see also Nir. II. 8 *Mata=antariksa*, inter-space; मातान्तरिक्षम् । निर्मीयन्तेऽस्मिन् भूतानि । योनिरन्तरिक्षम्।).

3. **Advayavinah**, having no second parent, or protector; no other to depend upon for subsistence (*Wilson*); the only one, of which there is no second (न विद्यते द्वितीयो यस्मिंस्तस्य—*Daya.*).

4. **Mayinah**, the possessor of divine knowledge or *prajna*. *Ditih =diptih* (The Vedic exception, allowing the disappearance of a letter).

5. **Satagvinam**, the one in whose possession are hundreds of cows.

Hymn-160

3. **Vahnih**=वोढा, bearer; bearer of rewards of pious rites (*Sayana*); *pitroh*, of father, i.e. of wind and sky (*Daya.*); *pṛsni*=the sun.

Duksata=dhuksata, milk out (प्रदुहन्ति—Daya; *d* is used for *dh*, as a Vedic usage; वाच्छन्दसीति भष्भावः, *Panini*, VI .1.102; also III 4.88).

Hymn-161

1. Wilson quotes a legend from Sayana regarding this verse; of course, it is not to be taken up seriously. The three Ṛbhus being engaged in a sacrifice, and about to drink the Soma juice, the gods sent Agni to see what they were doing. Observing that they exactly resembled each other, Agni assumed the like form; and it is to this that the verse refers in calling him brother, and questioning his comparative age. One purpose of Agni's visit is stated in the next verse to be the order to convert the one spoon or ladle, *camasa*, used for drinking the Soma juice, or for libations into four. For Ṛbhus see hymn I.20; I.110 and I.111.

Ajagan (भाजगन्)=*ajagan* (भजगन्), (यद्धि सद्धि बहुलं छन्दसीति शपो लुक्) (a vedic exception).

Nindima=*nindema*(a Vedic exception).

2. **Camasam**, cloud (*Daya.*).

3. **Saudhanvana**, sons of *sudhanvan*, well adept in handling excellent bows or defence weapons (*Daya.*).

4. **Cakṛvaṁsaḥ**, the creator; *ṛbhavaḥ*, men of wisdom (Nigh. III. 15).

Camasam, to cloud.

5. **Trasta**, the penetrating like the sun; a learned; a sculptor.

Devapanam, drinkable through sense organs or rays (*Daya.*).

6. **Indraḥ**, the sun; *hari*, forces of attraction and gravitation etc.

7 **Yuvasa**—(युवशा) *yuvasa* (युवस) (see Panini, लोमादिपामादिपिच्छादिभ्यः शनेलचः, V.2.100) a change of श for स.

8. **Saudhanvana**, see our note on verse 3. Some of the references on this are I. 161.2; 7; 8; III. 60.1; 40; IV. 35.1; 8; and also for the differently accented word I. 110.2; 4; 8; III. 60.3; 5. The word means archers and also surgeons.

For Ṛbhus getting share in the oblations, see I. 20.8 also.

They may be the participants of the libations offered at dawn or at noon, or in an evening sacrifice. According to the mythology, Ṛbhus were three sons of Sudhanvan, a descendent of Angiras—Ṛbhu, Vibhu and Vaja, and styled collectively as Ṛbhus from the name of the elder. (Nir. XI. 162 and Nitimanjari for the legend, which has no basis). Ṛbhus are men of wisdom, employed in Yajnas also. Ṛbhu, Vibhu and Vaja are the architects of transport vehicles moving in space, on sea and on land respectively. (IV.33. 9).

9. **Vardhayantim**, a line of clouds or the earth (*Sayana*); earth (*Daya.*). It is an assignment of super importance. Some assign it to water, some to fire and some to earth.

Camasan, clouds.

10. **Ṛbhus** as three priests in the last rites of the dead body, offered to fire: one represents red water or blood, the other flesh; and the third excreta (शकृत्). Dayananda translates *sronam* (श्रोणं), as *srotavyam*; *mansam*, (मांसं), the parts of the dead body, and *sakṛta* (शकृत्) as excreta; *pitarah* as parents.

11. In this and the subsequent stanzas, *ṛbhus* are identified as the rays of the sun, as the instruments of rain and the causes of fertility —Nir. XI. 16. (The rays of the sun are called *ṛbhus* also).

Agohyasya gṛhe, in the abode of the sun. *Agohya* is another name of the sun, which is not to be hidden (गोहितुं रक्षितुमनर्हस्य—*Daya.*). The Nirukta says: when you slept in the house of the unconcealable one, because (you were there); hence, O Ṛbhus, you did not come here today (so long as you were there, you were not here). As long as you are there, you are not here, यावत् तत्र भवथ न तावदिह भवथं—Nir. XI. 16.

Adya i dam anugacchatha, *Anugacchatha*=अनुसृत्य न गच्छथ, having come forth, go not away without doing this; *idam*, your office of sending down rain for so long a period as you repose in the solar orb. (*Sayana*).

12. **Tatya pitara**, parents of that occasion (*Daya.*). It refers to the sun and the moon, the protectors of the world, which during the rains are hidden in the clouds.

Prabravita, to speak harshly or kindly both; with affection or without respect; to instruct without a reservation (*Daya.*).

13. **Svanam bodhayitaram**, *bodhayitaram* the awakener; *svanam*, अन्तरिक्षे स्वपन्तं वायुं the wind, the reposer in the mid-space, (*Sayana*). *Svanam* प्रेरकम्, the inspirer (*Daya.*).

Samvatsare idam **adya vi akhyata**—You have made this world today luminous, (i.e. after the close of the rainy season, when the sun and the moon are both visible since there are no clouds to hide them).

Hymn-162

For verses 1, 2, and 7, refer to Nir. IX. 3; IX. 2 and VI. 22 respectively. The whole of the hymn is given in the Yajurveda, XXV. 24-45.

Ṛbhuksah, the same as *ṛbhavah*, men of wisdom (मेधावी), *Daya.*; also a synonym of Indra, and also Prajapati.

Vajinah, one moving with speed; horses (वेगवन्त:—*Daya.*).

Ayuh, the knower (ज्ञाता—*Daya.*), a synonym of Vayu. For Mitra. Varuna, Aryaman, Indra and Maruts, see earlier notes.

Devajatasya, sprung from Devas, the one possessing illuminating character—*Daya*; also born as the type of various divinities —*Sayana*.

2. **Nirnija**, ever pure, Nigh. III. 7 (रूपनाम).

Indrapusnoh, the one with prosperity, and sustenance.

Ratimgṛbhitam, the prepared offerings; the procured gifts (*Daya.*); the ritualists like Katyayana and Mahidhara refer to the offerings to be made for the horse (the remains of the burnt-offering made the night before one to be given to the horse.)

Supran-ajah, goat going before him (*Sayana*). The ritualists refer such passage to *pusan*, synonymous with Agni, and the instruction that enjoins the goat being tied to the front of the horse at the sacrificial post. Such a goat, black-necked, Kṛsnagriva, being always regarded as an *agneya pasu* or a victim (Katyayana Sutra 98 etc.). See also

Yv. XXIX. 58, for black-necked goat. Such interpretations are derogatory, and refer to latter practices of a dark period of the Vedic Age.

3. **Esah Chagah,** goat going before the horse; *purodasam*, or preliminary offering , of well-cooked foodstuff; an offering or cake and butter; (lit. that which is to be first offered).

4. Atra (अत्रा) *atra* (अत्र) (ऋचि तुनुघेति दीर्घः—*Panini*, VI. 3. 132). *Ajah* refers to the same goat. It refers to the immolation of moon as it goes round the earth.

5. This refers to certain terms, which in the usual sacrificial rites became indicative of different types of priests; *hotṛ* (होतृ), *adhvaryu* (अध्वर्यु), (familiar ones), *avayah* (आवयाः) (*pratiprashatṛ* प्रतिप्रस्थातृ)—who brings and places the offerings; *agnim-indhah* (*agnidh*, अग्निमिन्धः अग्नीध्), the kindler of the fire; *grava-grabhah* (ग्रावग्राभः), the praiser of the stones that bruise the Soma plant; *sanstṛ* (शंस्तृ), *prasastṛ* (प्रशस्तृ), and the last *suviprah* (सुविप्रः), which may be the Brahma (ब्रह्मा).

Dayananda gives *hota* (होता), the executor of the sacrifice (यज्ञस्याध्यक्षः), *adhvaryu* ((अध्वर्यु), the one who aspires to save himself from immolation; *avayah* (आवयाः), the one who associates himself with a noble act; *agnim-indhah* (अग्निमिन्धः), the kindler of fire; *grava-grabhah* (ग्रावग्राभः), one who receives invocations; *samsta* (शंस्ता), the one who utters the praises; and *suviprah* सुविप्रः), the intelligent and learned.

Vaksanah, the rivers; *a pṛnadhvam*, replenish; fill the rivers, or offer rivers of butter, milk etc.

6. **Yupavraskah,** the cutters of wood for the wooden post; *yupavahah*, those who carry the wooden posts; *casalam*, a specific tree; *asvayupaya*, a post for binding the horse; *taksati*, it should be in plural, they cut (*vacana-vyatyaya*) i.e. singular for plural.

Katyayana and others give the description of the sacrificial posts which are said to be twenty-one in number, made of different kinds of wood, each 21 cubits long, and 349 ordinary+260 wild animals (609) in all are fastened to these posts. Our Ṛgvedic text refers to only one post. This is not a long sacrificial post; only domestic short posts (or pegs) to which the horse is fastened.

8. **Dama** is a rope fastened round the horse's neck (for controlling or restraining, (दमन-साधनम्—*Daya.*). *Sandana*, a rope that fastens the feet. *Rasana-rajjuh*, the head fastening rope (शीर्ष-रज्जुः).

9. **Kravisah**, one who moves with measured foot (क्रमणशीलस्य).

Svarau svadhitau riptam, *riptam*=*liptam*=smeared, or anointed; *svarau* is the instrument (or substances) with which the animal is anointed (or grease or fat); *svadhitau* is usually axe, or self-possessed (स्वेन धृतौ) (an instrument for dissecting).

10. **Sṛtapakam**, ripened by boiling.

11. **Gatrat agnina pacyamanad**, by the hand warmed or ripened with the heat of anger (*Daya.*).

Sṛta-pakam of the previous verse implies boiling; we have a reference to a pot or caldron, *ukha*, in verse 13.

Sulam, spit (Wilson concludes that a part was boiled and a part roasted). Dayananda interprets *şulam* as the pain-inflicting enemy.

Ma Srisat=*ma slisat*, may not fall upon.

12. **Im**=*jalam*, water (Nigh. I. 12).

Mansa-bhiksam, the non-availability of flesh (मांसस्य भिक्षामलाभम्—*Daya.*).

Ya imahuh surabhir nirhareti, who say of it, it is fragrant, therefore, give us some; *nirhara*, take off or give.

13. **Yanniksanam manspacanya ukhayah**: *niksanam* is the wooden stick for trying if the cooking is complete. (मांस्=मांस)

Patrani yusna asecanani, the vessels that are the sprinklers of the boiled juice or broth (*Sayana*).

Carunam, cooking utensils (*Daya.*) .

Apidhana, covers for cooking vessels.

Ankah, slips of cane (वेतस-शाखा).

Sunah, implements of dissection, the knives.

14. The verse indicates the details of horse-training, grass, the fodder.

15. **Jaghrih**, smelling with heat, odoriferous.

16. **Vasah**, a cover, a cloth for cover; *adhivasam*, the upper cloth; a screen (Katyayana refers to the obscene practice, implying the lying down of the queen during the night by the side of the horse behind this screen!).

18. **Catus-trimsat**, thirty-four, perhaps ribs (other animals have 26 ribs—Mahidhara and others). Dayananda refers to a dynamo or electricity generating machine with 24 interceptors.

Achidra gatra, dissectors to name the parts, as heart, tongue, breast, as they divide them (earlier commentators); छिद्रा भावरहितानि गात्राण्यङ्गानि— *Daya.*

19. **Ṛtuh**, season, time, one with time.

Dva yantara, they are two, day and night, to regulate; *ṛtutha*, in the season and season; according to season.

21. The first half of the verse occurs in Yv. XXIII. 26; and the whole as in XXV. 44.

Hari, the one with the character of attraction and sustenance.

22. **Aditi**, explained by the commentators, as 'not poor or mean', *adina* as an epithet of *asva*; Dayananda explains the term as 'indivisible', or undivided, not prone to destruction.

The horse of this entire hymn is not a horse of sacrifice as is normally supposed. Dayananda sees in it the science of harnessing energy. The allegory of horse, at places, has been utilized to explain astronomical phenomena too, and as Wilson also says, "there is no obvious indication however, of the same ceremonial that, is described in the text of the Yajuh, (as understood by Mahidhara etc.), or the Sutras of Katyayana or even in the Ramayana, and which evidently belongs to a later and more corrupt state of manners".

Hymn-163

For verses 2, 7 and 10 refer to Nir. IV. 13; VI. 8 and IV. 13

respectively.

The hymn occurs in the Yajuh, XXIX 12-24.

1. **Prathamam jayamanah ut-yan samudrat ut va purisat**, first born out of *samudra* or of *purisa*. *Samudra* is inter-space or *antariksa*, *Daya*. *Purisa*, the full-cause, *purna-karana*, the material cause. It refers to the birth of the sun. *Syenasya paksa*, wings of a falcon. *Harinasya bahu*, limbs of a deer.

2. **Tritah**, a synonym of Vayu; the float (संप्लावकः—*Daya*.). *Yama*, the ordainer (नियामकः—*Daya*.); name of Agni (*Sayana*).

Gandharva=Soma (*Sayana*); one which sustains the earth (*gam*=*prthivim*), the Vayu. (*Daya*.).

Surat=सूर्यात्, from the sun.

Vasavah, personified solar rays; the Brahmacarins who have lived with discipline up to an age of 24.

3. **Guhyena vratena**, by a secret or mysterious act; by an act of universal character (गोप्येन शीलेन—*Daya*.).

Trini bandhanani, three bindings (उत्पत्तिकारणानि, media of origin): Vasu, Aditya, and Dyau. It may even refer to the sun who diffuses his warmth to the three regions.

4. **Trini bandhanani**, three bindings in the heaven (दिवि), three in waters or earth (अप्सु) and three in mid-space (समुद्रे=अन्तरिक्षे—*Daya*.). These are the bindings of the Sun or of horse. The three are food, site and seed (अन्न, स्थान and बीज) on the earth (अप्सु); the three in the inter-space (समुद्रे) are clouds, electricity (lightning) and thunder (*megha*, *vidyut* and *stanitam*), and in the heaven are Vasu, Aditya and Dyu-sthana (*Sayana*); भूलोकोऽपि अप् (दिवि) शब्देनाभिधीयते; *ap*=the earth.

5. **Sapha**, the one that gives comfort, (शं फणन्ति तेषाम्—*Daya*.).

Rasanah, tasty (आस्वादनीयाः—*Daya*.); *saphanam nidhane*, the place of sacrifice; the field in which he is pastured.

Rasana ṛtasya gopah, the guards attending on the horse or the priests (*Sayana*).

7. Anat, attains (*naksati*, to go, गतिकर्मा, Nigh. II. 14).

8. **Bhagah kaninam,** loveliness or prosperity or good fortune of the maiden (or the dear one).

9. **Hiranya-sṛngah**, golden-horned; his mane is of gold (*Wilson*); golden halos like the horns of a moon.

10. **Irmantasah silika madhyamasah**, thin-ended (thin-pointed) and plump-waisted; an allusion to a troop or head of horses (*Sayana*); this may refer to the horses of the suns' car. Yaska identifies the horses with the Adityas, Nir. IV. 13. With well-formed haunches, symmetrical flanks, together the spirited, divine coursers make efforts like swans in rows, when they, the steeds, have reached the celestial path (the text). On this, the Nirukta comments thus· With well-formed haunches, with protruding or broad haunches, with symmetrical flanks, i.e. whose flanks are compact, or whose head is in the middle (सिलिक मध्यमास:). Or else, *siras* refers to the sun, i.e. it follows all created things to rest and stands in their midst. This other meaning of *siras* (i.e. the human head) is derived from the same root also; the senses depend on it. Together, the spirited (divine coursers).

Sarah (spirited) is derived from √सृ, to go. Divine, born in heaven. Coursers, racers. They make efforts like swans in rows.

Hansah, (swans) is derived from √हन्, to smite; they tread the way in lines.

Srenih, (row) is derived from √श्रि, to combine, they are combind.
When the steeds have reached, i.e. arrived at, the celestial path, track, course. The panegyric of the sun is—the panegyric of the horse, for the horse was fashioned from the sun. O Vasus, ye fashioned forth the horse from the sun. (I. 163. 2)—Nirukta IV. 13.

11. The horse is identified with Agni, whose flames consume the forest.

12. **Ajah purah niyate nabhirasyanu pascat kavayo yanti rebhah,** goat bound to him etc. Dayananda translates *ajah*, as not born, causal in form; *arva*, horse or horse-like. The goat that is fastened to horse's head is led first; next, the goat fastened to his waist or the navel (*nabhirasyanu*) afterwards (*pascat*) got to the priests,

kavayah, men of wisdom and the singers, *rebhah*, or praisers, (*Wilson*). This hymn indicates the identity of the horse with the Sun.

13. Adya (अद्या)=*adya* (अद्य), today (*Panini*, VI. 3.135) for *a* (अ) becoming *a* (आ).

Hymn-164

A hymn of 52 verses of which 23 have been refered to in the Nirukta as follows.

Verse	Nir.	Verse	Nir.	Verse	Nir.
1	IV.26	27	XI.45	42	XI.41
2	IV.27	28	XI.42	44	XII.27
11	IV.27	29	II.9	46	VII.18
12	IV.27	32	II.8	47	VII.24
13	IV.27	33	IV.21	48	IV.27
16	V.1	37	VII.3	50	XII.41
21	III.12	40	XI.44	51	VII.23
26	XI.43	41	XI.40		

This hymn is commonly known as the *asya vamasya*, or even *asya vamiya sukta*, since its first two words of the first verse are *asya vamasya*. The hymns 140-164 (25 in all) are associated in history with the name of *ṛsi* Dirghatama Aucatthya who interpreted the revealed hymns (140-164) to us. His son Kaksivan Dairghtamasa has also been the interpreter of certain hymns of the First Mandala (116-125); and also of the first five verses of hymn 126. There are certain stories about the *ṛsi* Dirghatamas himself (narrated by Atmananda at the end of his comment). There were two brothers, both of them men of great wisdom, named Ucathya and Bṛhaspati. Ucathya had a wife Mamata and she was pregnant. At that time the younger brother, Bṛhaspati desired to have illicit union with his elder brother's wife. The son in the womb objected to this new admixture of the seed of another child with himself who had been already there; and further, she was like a mother to him. When this objection was raised, Bṛhaspati cursed him that he would be born blind, and would remain blind throughout his life. The son born became Dirghatamas. He was very much afflicted by his blindness and he prayed to the various gods like Agni, and subsequently, he was relieved of his defect. This legend was concocted by someone to explain or interpret his name *dirghatamas*; to me it appears, he was not born blind. He is one of our foremost astronomers, and he continuously

gazed at the motion of stars and planets unaided by anything like telescope, and hence after long long years, he became old, weak and with eyesight almost lost. It is also so said that his wife's servants tried to kill him by throwing him into fire or into the floods of a river, but was providentially saved by someone. His son Kaksivan was also a reputed scholar, and we have a few legends about the name of this scholar too. There are several verses of this hymn 164, which have become proverbial in connection with some of the highest thoughts of human possession. Such as "*ekam sad vipra bahudha vadanti*" (42), there is one Supreme Personality but known by various names.

The great hymn starts with a mystic verse, and a mention of "a beloved invoker grown grey, with his two brothers, who is the Lord and father of seven children". There is a beloved invoker and there is a beloved bird and finally, an invocation to the bird (verses 1, 7, 52).

1. Dayananda refers to the three fires, electricity (mid-space), fire of wood (terrestrial), and the fire of the sun (celestial).

Saptaputram, born of seven elements (*Daya.*); seven solar rays, or it refers to the seventh son, Aditya being the seventh son of Aditi.

Tṛtiyo bhrata, third brother; or the third like the brother. The three brothers are Vayu, Agni and Aditya. This refers to the consciousness of a type of identity or similarity of the individual with the Supreme Spirit.

2. **Ratham eka cakram,** one wheeled chariot or car; the orb of the sun, or time or a year.

Sapta yunjante, ekah asvah, saptanama—Seven horses yoked are seven solar rays (with seven ranges of visible spectrum), or the six seasons with their aggregation and year, or the six double months and one intercalary month. The wheels of the car are, as typical of time, the past, present and future, should be three but all of them are essentially identical, and are said to be but one.

Eko asvah, one horse, *saptanama*, with seven names. This refers to the Sun, who is essentially one, but known under different names Surya, Savitṛ, Mitra, Visnu, Pusan, Vivasvat, and Aditya. The sun is also regarded as the absorber of seven *rasas* or flavours and hence the *saptanama*. To these seven, we my also add Bhaga and Tvastṛ. The word *sapta* may have a pun also; the word means *horse* and *seven* both.

Trinabhih, three navels; may be three holes of the wheels; or the day and its three *sandhyas*; or the year with three seasons, summer, rains and winter; or three parts of time, past, present and future.

3. **Sapta cakram**, seven wheeled.

Sapta vahanti asvah, drawn by seven horses.

Sapta Svasarah, seven sistets (Six double and one intercalary month).

Gavam nihita, of the cows concealed (voice, notes or utterances).

Sapta nama, seven names.

Sapta-tasthuh, seven portions, year (*varsa*), solstice (*ayana*), season (*ṛtu*), month (*masa*), fortnight (*ardha-masa*) day (*dina*, *ahar*), night (*ratri*).

Seven musical notes are the seven utterances. If *gavam* is used in the sense of waters, then seven rivers.

4. Who has been seeing the first-born possessing bones, which what has no bones been bearing? Where then is the life, the blood, the self of the earth? Who went near the wise to ask this?.

Asthanvantam, having bones, corporeal (अस्थियुक्तं देहम्—*Daya.*). The boneless is Prakṛti of the Samkhya, sustaining the bony structures.

Bhumi, implies *sthula sarira*, gross body; *asuh*, breath; or the *pranamaya* body; the *suksma sarira*, or subtile body; *asṛk*, blood, the circulatory system; *atman*, the *cetana*, or thinking principle (the mental or *manomaya* sheath).

5. **Pakah**, matured; but here in the sense of 'what is to be matured, i.e. immature). (तपसा परिपचनीय—*Daya.*).

Sapta tantu, seven threads; seven forms of some sacrifice, or seven metres of the Veda.

Vatse; baskaye; adhi, on the child; young; on or upon. Dayananda translates *baskaye* as "worth being seen"; the word occurs nowhere else in the Ṛgveda.

6. **Kim api svid ekam**—What is that one alone? This 'one', according to Sayana, is the orb of the ungenerated sun, on which the six seasons depend.

Rajamsi, regions; *ajasya*, of the unborn. This is in continuation of the question in verse 5, in the form of the unborn, someone has made the six regions firm. According to Dayananda, *rajamsi* are the gross elements, like earth etc.

7. Let him declare here who surely knows this—the concealed position of the lovable bird. From his head the cows draw milk; they have been drinking water with their foot, wearing the vesture (*vavrim*, from √वृ, to cover).

Vamasya, lovable; the extensive world (*Daya.*). *Veh* (वे), of the bird. *Anga*, O dear.

The trees drink water from their foot (the roots); several allegories are combind in this verse. Just as birds fly in the air, similarly, all the stars and other heavenly bodies are moving in space: cows sustain their calves with milk, similarly, the universe is being sustained by the Creator.

The verses 4-7 are to be read as constituting one unit. After describing the chariot and the wheel and the things concealed in the chariot (verses 2 and 3), the apt questions put are : who has seen this mystery of the first formation of the universe? Who can go and ask about this? And where is the location of that mystery? (Verse 4). The question is repeated in the verse 5, of course, now using the first person. He asks about the concealed position of the gods. The poets have woven some mystery (Verse 5). The poets know who gave form to the universe, the milk drawn from the head, and drinking water from the foot are puzzles (Verse 7); here is mentioned the concealed position of this *lovable* bird. There is evidently some relation between *vamasya bhrata* (brother of the lovable) and *vamasya* of the lovable bird whose position is concealed. (Verse 7).

8. **Ṛte**, in the eternal law.

Babhaje, to apportion; to give the share.

Bibhatsuh, timid, the terror giving (*Daya.*).

Garbharasa, having the juice within (*garbhe*).

Upavakam, to address nearby (उपगता वाक् यस्मिंस्तत्—*Daya.*); *iyuh*, went.

The mother has been giving the father the share in the *ṛta*; indeed she has been coming together with thought and with mind, in the beginning. She is timid, having the juice within, being hit into. There they came bearing adorations to address nearby. (Here we have a metaphorical description of the agency of the sun in sending rain upon the earth, and its consequent fertility—(*Wilson*).

9. **Visvarupyam gam**, the omniform cow. *Amimat vatsah*, the calf bellowed. *Mata*, mother, the earth (*Daya.*).

Dhuri, yoke; *daksinayah*, on (of) the right side.

Vṛjanisu, in the water-clouds; in the prohibited orbs (*Daya.*).

Trisu yojanesu, in the three bindings (*Daya.*); in the three expanses of the space.

10. **Tisrah matṛh**, (मातॄः), the three mothers (best, medium and worst positions of the earth—*Daya.*); earth, sky and heaven (*Sayana*).

Trin pitṛn, (पितॄन्), three fathers, three forms of Agni, the fire in the sun, fire in the lightning and the terrestrial fire (*Daya.*); the three deities, Agni, Vayu and Aditya (*Sayana*).

Glapayanti, make fatigued.

Mantrayanta, utter in a low or silent voice (गुप्तं भाषयन्ते—*Daya.*).

Behind of that heaven, they utter in a low voice, the word that comprehends all (*visvavidam vacam*), that does not move all (*avisvaminvam*).

The three veress (8-10) form another group of this hymn. This refers to the father and the mother and the womb and the calf. Some of the ideas are continued in the subsequent verses too.

11. **Dvadasaram**, twelve spokes; the year with twelve months (*Daya.*); *jaraya*, for decay; *varvarti*, to go round (भृशं वर्तते, exists all round, *Daya.*).

Mithunasah, pairs; *putrah*, sons.

Sapta-satani vimsatih, seven hundred and twenty (360 days and 360 nights together make 720 in a year). Day and night form a pair. The wheel of Law, with twelve spokes goes round and round the heaven; it is not indeed to be decayed. Here stand, O Agni, the seven hundred and twenty sons in pairs.

12. **Panca padam**, having five feet (*ksana*, *muhurtta*, *prahara*, *divasa* and *paksa—Daya.*).

Dvadasakrtim, having twelve forms, i.e. having twelve months.

Purisinam, having *purisa*; a synonym of water (Nigh. I. 12). *Purisin* may be the name of the sun, as the source of rain. The first five feet are the five seasons (spring, summer, rains, autumn, and winter), *hamant+sisira* form one winter season. *Purisa* may mean first cause also. It in Nighantu I. 12. is a synonym of water.

Sapta cakre, having seven wheels, i.e. seven rays.

Sad-are, having six spokes; the six seasons.

Atheme anya upare, then these others in the high, i.e. then, these others say (of him) as the clear-seeing, placed in the high chariot with seven wheels and six spokes.

13. **Panca-are,**, having five spokes; *cakre*, in the wheel, *parivartta-mana*, rolling, or which rolls; *tasmin-a-tasthuh*, that stand out.

Aksah, axle; *sanat*, from the beginning.

Sanabhih, having navel.

In that wheel, having five spokes, which rolls on, all the beings stand out. Its axle, bearing immense load, does not break, from the beginning itself.

The beautiful poetic fancy of a chariot not breaking down even with immense load and not decaying in course of time, is worth taking notice.

14. The wheels with the felly (*sanemi*) roll on without decaying (*ajaram*). The ten, yoked (*dasayuktah*) draw it on the upward (*region*). Like the sun's eye (*suryasya caksuh*), it goes along, shrouded with its space. In it are all beings placed.

Dasa, ten, sense organs (or five *lokapalas*, and five classes of human beings (*Sayana*); ten regions of space (or ten vital breaths—*Daya*.).

Sat it yamah, the six are twins (six seasons of two months duration each are the six twins).

They say of the seventh among what are born together, that he is born as one, that the six verily are twins, the wise, born of gods. What are coveted by them, placed according to their proper position, move, changing in form, for the sake of him who stands by.

16. Them, being women, (*striyah satistan*), they verily declared to me as men (*u me pumsa ahuh*). One with eyes sees; the blind knows not (*pasyet aksanvan; na vi cetet andhah*).

Sah pituh pita asat—They of the father father became, i.e. he who knows them well became the father of father. A new topic now starts in the hymn. There is obviously a glorification of wisdom, enabling one to see and know. One is not sure what they are; who, though women, are declared to be man.

17. **Avah parena, ena avarena**, etc. Beneath of what is above, above of this that is beneath, the cow has stood up, bearing the calf with the foot.

Sa kadrici, she (the cow) whither going?

Kam svid ardham para agat, to what half is she going away?

Kva svit sute, where gives the birth (to the calf)?

Na hi yuthe antah, it is not within the herd.

18. Who recognizes the father (*pitaram anuveda*) as beneath of what is above (*avah parena*); as above of this that is beneath (*parah enat avarena*)—who behaving like a poet (*kaviyamanah kah iha*), has explained this here? Whence has sprung up the god-mind (*devam manah*).

19. **Ye arvancah tan un paracah ahuh**—They, who are reeent, them they call ancient.

Ye parancas tam un arvacah ahuh—They, who are ancient, them

call recent (*u*—उ—a particle to indicate emphasis. This is always given as unnasalized उ=ऊँ): O Soma, them which Indra and thou have done, them carry they that look like being yoked to the pole of space. (*Dhura na yukta rajaso vahanti*).

Rajasah, of the space.

20. **Dva suparna śayuja sakhaya** etc. Two birds, comrades, united (or associated) to each other, resort to a common tree. Of the two, one eats the tasty berry (*pippalam*) the other without eating, looks on.

The two birds are (i) the infinitesimal soul (*jivatman*) who eats the tasty berry (i.e. along the cycles of birth and death enjoys the fruits of its good and vicious actions); (ii) the Infinite Supreme (*paramatman*) who merely looks on; He is unattached, and provides the inferior bird the opportunities of *jnana*, *karma*, and *bhoga*, (knowledge, actions and the enjoyments). The lower soul enjoys the rewards of its deeds.

The verse refers to the eternal realities of the three categories, two of which are the *cetana*, and third one the inert matter. *Brahman*, the Supreme, the first cause of the universe and Infinite; *prakṛti*, the material casue, and simultaneously existing since eternity along with the Brahman, and the third one innumerable number of eternally existing infiinitesimal souls or the *jivas*. The relation between the Supreme Self and individual souls is also clear in this verse, where the universe made out of Pṛakrti is regarded as a tree, the individual souls cat (enjoy and suffer) whilst the Supreme Self without tasting, merely shines of His own glory and merely looks on (*cakasiti*=अभिपश्यति, looks on —*Daya.*).

Geldner in this verse sees a reference to the two sets of people resorting to the tree of wisdom (वृक्ष); one of them realize it and enjoy, whilst the other does not realize or enjoy and simply stares.

21. Where the birds (*suparnā*) ceaselessly sing forth (*abhisvaranti*) about their share of immortality (*amṛtasya bhagam*), before the learned assembly (*vidatha*), there the lord of all (*visvasya*), (*bhuvanasya gopah*), the protector of the world; he, the wise entered me the unripe (*sah ma dhirah pakam atra avivesa*).

Suparnah, or birds, are the lower souls (*jivah*). In verse 19, there is a reference to knowing the father; here in this, a referęnce to the knowledge of the father (*ma dhirah a vivesa*, or the wise entering me). The share of immortality (*amaṛtasya bhagam*) is what knowledge of

immortality, they have realized. In the assembly of the learned where the wise people sing of that immortality, there I had the vision of that knowledge of father (mentioned in verse 19). The wise devotee had the wisdom from their discourse.

Same commentators regard the sun as the Suparna in this verse.

22. Again a reference to the tree (*vṛksa*); eating and drinking of honey (*madhvadah*), the honey of transcendental knowledge, the birds (*suparnah*), the berry (*pippalam*), sweet and tasty (*svadu*) and the father (*pitaram*).

Upon which tree, honey drinkers, the birds rest in peace, and all inspire themselves; on the top of it, they say, is verily, the sweet berry. One does not reach up to it, who does not know the father. (Geldner's classification into two sorts of people is more relevant in this verse, rather than in verse 20). Only the God-abiding and God-loving people can enjoy the sweetness of the berries hanging on the top of the tree.

23. Only those persons are entitled to attain immortality, who have known the mystery that the Gayatra is placed upon the Gayatra, or who has constructed a *tristup* from what is in *tristup*; or who has known that the *jagat* quarter (*padam*) is placed in the *jagat*.

Gayatra metre with 8+8+8+syllables. *Tristup* with 11+11+11 +11, four quarters. *Jagat* जगत् metres with four quarters of 12+12 +12+12 syllables.

From the verse begins the liturgical teaching of the spiritual science, with a reference to divine speech and its revelation. The Supreme Self not only created the universe for the enjoyment of lower self, He also gave the Divine Speech and through it the Divine Enlightenment.

24. With the Gayatra, one fashions the praise (*arkam*, pertain to Ṛk, the Ṛgveda), and with the Ṛgvedic hymns, he constructs the *mantra* of the Sama or the Book of Songs (Samaveda) and with *traistubha*, one constructs *vak*, (or address or speech) or the prose of the Yajurveda, and with the *vak* or *yajuh*, he constructs the *dvipada* (of two quarters) and *catuspada* (of four quarters) metres of the Atharvaveda; and thus in all the entire divine literature of the seven metres (*sapta vanih*), out of the syllables (*aksarena*).

25. Now in this verse, we have a mystic parallelism and concordance in what we have in the cosmic creation and the Divine Speech :

With the *jagat*, one established the river (*sindhum*), in the heaven (*divi*), in the *rathantara*, one saw the sun (*suryam*) again and again. They speak (*ahus*) of three fuels (*tisrah samidhas*) of Gayatra. Therefore, it excels far (*pra ririce*) with its immense (*mahna*) grandeur (*mahitva*).

26. I call here (*upahvaye*) the cow (*dhenu*) easy to milk (*sudugham*). And the one who can milk a cow (*godhuk*) with a dexterous hand (*sahastah*) has milked her (*dohat enam*). May the Savita (the sun or the Creator) inspire us (*savisat*) with the noblest inspiration (*srestham savam*). The oven (*gharmah*) is kindled (*abhiddhah*). This, verily, I speak out (*tat um iti su pra vocam*).

27. Making a bellowing sound (*hinkṛnvati*) she has come here (अभि+आ+अगात्), the mistress of wealth and plenty (*vasupatni*), yearning for her calf (*vatsamicchanti*) in heart (*manasa*). May this cow (*aghnya*, not to be hurt or killed) yield milk (*duham*) for the Asvins (*asvibhyam*); may she prosper (sa *varddhatam*) for the sake of immense happiness (*mahate saubhagaya*). The cow is the cattle; it is the divine speech and it is the mother earth (पृथिवी धेनुर्वा—*Daya.*). The allegory applies to all the three. The description continues in the next verse.

28. The cow lowed towards her calf (*gauh amimet anu vatsam*), that was keeping the eyes open (*misantam*); she made the bellowing sounds, (*hinn akṛnot*), verily, to measure (or to smell, to lick) (*matavai hin iti*) the face or forehead (*murdhanam*). Fondly inviting (*vavasana*) its mouth (*sṛkvanam*) towards her warm udder (*gharmam*, Nir. XI. 42), she produces a bellowing sound (*mimati mayum*), makes it drink (*payate*) with her profuse milk (*payobhih*). The ritualists utilize this verse in the ritual when the calf is moved off from the cow for milking. Again this verse refers to cow and the earth both.

29. This he (*ayam sah*), by whom the cow is encompassed (*yena gauh abhivṛta*), makes a bellowing sound (*mimati-mayum*). She remaining upon the height (*dhvasanau adhisrita*), makes a bellowing sound. With her thoughts (*sa cittibhir*) she keeps down the mortal (*ni hi cakara martyam*) becoming the lightning (*vidyud bhavanti*), she has thrown back (*prati auhata*) the garment (*vavrim*).

Perhaps here the reference is to the rising of the sun from the dawn; *vidyut* may not be lightning, merely '*shining*'.

The general idea is that though the calf (even moon) waxed, and superceded the mother cow, the mother stood on the heights and she

along with the calf made a bellowing sound. She remained above the mortals, and becoming the lightning, she threw back the garments of darkness.

30. Now begins another theme in the hymn, pertaining to the mysteries of life and death.

The life (*jivam*), breathing (*anat*), moving fast (*turagatu*), is at rest (*saye*); rushing (*ejat*), it is firm (*dhruvam*) in the middle of habitations (*madhya a pastyanam*). The immortal self of the Dead (*jivah mṛtasya*), having the same birth-place with the mortal (*amartyo martyena sayonih*), wanders about (*carati*) at his own will (*svadhabhih*). The body is mortal and the self is immortal. Both are united like brothers having a common origin. Again, in a very abstract form there is a reference to the difference, when the soul is confined in the body and when it comes out of it as a free entity.

31. Now we have a reference to the cosmic creator and protector (*gopam*), and the same cycle of birth and death, bondage and freedom.

I have seen the protector (*apasyam gopam*) who does not stumble down (*anipadyamanam*), who wanders (*carantam sah*) hither and away (*a ca para ca*) along the paths (*pathibhih*); going together (*sadhricih*), going all round (*visucih*), hidden (*vasanah*, covered or wearing robes), he moves about (*a varivartti*) within the world (*bhuvanesu antah*).

God and the souls are both invisible, the soul is not always cognizant of God's existence, whilst God is always cognizant of the existence of souls. According to the eternal law of God, the souls move about in the cycle of life and death, according to their own actions, good, bad or indifferent (the Law of Karma) throughout the universe, and the Supreme God is the ordainer.

The poetic imagery of the cowherd is beautiful. He never falters in his steps. This way or that way, he is always seen moving with the flock, and all round the flock. So often he gets hidden, moving about within the fields. *Gopa*, in this sense is the ordainer.

32. He who created this (*yah im cakara*) does not know this (*na so asya veda*); from him who saw this (*ya im dadarsa, tasmat*), varily this is indeed hidden (*hiruk it nu*). He is shrouded (*parivitah*) within the womb (*antah yona*) of the mother (*matuh*); he who has many off-springs or many births (*bahu-praja*) enters suffering (*nihṛtim a vivesa*).

Bahu prajah, may also mean 'one who has gone through many births' (*Sayana*); also the same, *bahujanma* (*Daya.*) *Nir-ṛti* is the earth

or the place of bondage and suffering.

33. Now we take up the theme of cosmic creation. The sky or celestial space is my father (*dyauh me pita*), the progenitor (*janita*); here is my navel (*nabhih atra*). This vast earth is my mother, the friend (*bandhuh me mata pṛthivi mahi iyam*). Within the two vessels (*camvoh*) held upside above (*uttanayoh*) is my place of birth (*yonih antah*). Here the father produced the pregnancy of the daughter (*atra pita duhituh garbham a adhat*).

34. I ask thee (*pṛcchami tva*) of the ultimate limit of the earth (*param antam pṛthivyah*); I ask of (*pṛcchami*) that where (*yatra*) is navel of the world (*bhuvanasya nabhih*). I ask thee (*pṛcchami tva*) of the semen of the strong horse (*vṛsno asvasya retah*); I ask of the ultimate abode of speech (*pṛcchami vacah paramam vyoma*).

35. The answers of the above questions follow in this verse :

This altar (*iyam vedih*) is the ultimate limit of the earth (*paro antah pṛthivya*); this sacrifice (*ayam yajnah*) is the navel of the world (*bhuvanasya nabhih*). This Soma (*ayam somah*) is the semen of the strong horse (*vṛsno asvasya retah*); this Brahman (*brahmayam*) is the ultimate abode (*paramam vyoma*) of speech (*vacah*). Speech (*vac*) is not the ordinary spoken word; it is the transcendental inspired knowledge, the source of which is the Supreme Reality. There is the *sapta-nama* or seven names mentioned elsewhere also.

36. The seven embryos (*sapta ardhagarbhah*), the semen of the world (*bhuvanasya retah*), stand up for their separate functions (*tisthanti vidharmani*) through the ordinance of Visnu (*visnoh pradisa*). They with their thoughts (*te dhitibhih*), they, wise, with their mind (*manasa te vipascitah*), encompassing (*paribhuvah*) remain encircling all (*paribhavanti visvatah*).

37. I do not understand this (*na vi janami idam*), like which I am (*yadiva asmi*); I roam about in hiding (*ninyah*), enwrapped in thought (*sam naddho manasa carami*). When there came to me (*yada magan*) the first—born off-springs of the Ṛta (*prathamaja ṛtasyad*) immediately after that (*at it*). I enjoy a portion of this speech (*vaco asnuve bhagam asyah*).

38. Here is a verse which supports the doctrine of the cycle of births and deaths, enjoined by the Veda. Rearwards (*apan*) and for-

wards (*prań*) goes one held by *svadha* (*eti svadhaya grbhito*), becoming immortal, having the same origin as the mortal (*amartyah martyena sayonih*). These two (*ta*), eternal (*sasvanta*), moving around (*visucina*), go in different directions (*viyanta*). They understand the one (*ni anyam cikyuh*); they do not understand the other (*na ni cikyuh anyam*).

There are two sorts of people; people of one group who have seen the truth; and of the other who have not. One group of people always move forward, from lower life to the higher one, the other go round without an escape from the bondage.

39. Upon which *aksara* (song—syllable, or indestructible) the supreme position (*parame vyoman*), all the gods (*visvedevah*) have been taking their seats (*adhi niseduh*); what can he do with the knowledge of *ṛca* (*kim ṛca karisyati*) who does not know that (*yas tanna veda*)? They who know this (*ya it tad viduh*), verily, they sit together (*ta ime sam asate*).

40. This is a verse, dedicated to cow (earth and speech); love and regards to cow.

Eating good barely grass (*su-yavas-at*) may you be indeed happy (*bhagavati hi bhuyah*); then may we be happy (*atho vayam bhagavanto syama*). O, cow, thou shall not be hurt (*aghnye*)! always (*visadanim*) eat grass (*addhi tṛnam*), drink clear water (*piba suddham udakam*), wandering about (*acaranti*).

41. The pink cow (*gaurih*) has made a bellowing sound producing waters (*mimaya salilani taksati*); she (*sa*) becoming one footed (*ekapadi*), two-footed (*dvipadi*), four-footed (*catuspadi*) eight footed (*astapadi*), nine-footed (*navapadi*), is with a thousand syllables (*babhuvasi sahasrak-sara*) in the supreme heaven (*parame vyoman*).

Here cow is speech; the waters produced are some kind of trans-cendental happiness (referred earlier). In the lower world, the speech is one-footed etc., but in the transcendental realm (which is its natural position), it has thousands of syllables (so much so that it is soundless integrated whole).

42. From her the oceans flow out here and there (*tasyah samudra adhi vi ksaranti*); thereby are alive the four directions (*tena jivanti pradi-sas catasrah*); thence flow the syllable (*tatah ksarate aksaram*); all live upon that (*tad visvam upajivati*).

The life is poetry; the entire vocabulary is the *sindhu* or ocean. The syllables first appeared as ocean; the ocean is the language that

one speaks, the total vocabulary.

43. I see the smoke of the cowdung at a distance (*sakamayam dhumam arat apasyam*), above of this that is all around and that is below (*visuvata parah ena avarena*). The horses (*virah*) have cooked (*apacanta*) the spotted bull (*uksanam prsnim*). They became the first *dharmas* (*tani dharmani prathamani asan*).

Dayananda translates *uksanam* as *secakam* (सेचकम्), the cloud that impregnates with water; *prsnim* is *akasa* or space; and *virah* are people well-versed in knowledge; *apacanta* is the practice of austerity by leading a disciplined life. "The horses have cooked the spotted bull" carries no sense. The smoke from cow-dung has also no direct relevancy here. It is rhetoric; the fire is the fire of austerity, and it produces the virile smoke (शक्तिमन्तं ब्रह्मचर्यकर्मानुष्ठानाग्निधूमम्—*Daya*).

44. Three steeds with manes (*trayah kesinah*) look on from time to time (*rtutha vi caksate*). One among them effects a share during the year (*samvatsare vapate ekah esam*). One grazes on the entire world (*visvam ekah abhi-caste*) with its powers (*sacibhih*). Of one, the flight is seen (*dhrajih ekasya dadrse*), not the form (*na-rupam*).

Saci=karma (Nigh. II. 1), power.

By *trayah kesinah* (three steeds), Dayananda interprets Vayu (air), Vidyut (lightning) and Surya (the sun); *kesinah*=shining.

45. Speech (*vak*) is divided as four quarters (*catvari parimita padani*); the poets who have intuition know them (*tam viduh brahmanah ye manisinah*). Three of them, concealed in the cave, do not move (*guha trini nihita nengayanti*), the fourth of the speech, men speak (*turiyam vacah manusyah vadanti*).

Commentators have given an extensive thought to the four divisions of speech: the four Vedas; the four kinds of words,—noun, verb, preposition and indeclinables (particles); or the language of the *mantras*, the *kalpa*, the *brahmana*, and *laukika* or current speech; or the languages of serpents, birds, insects and man; or they may be *para*, audible; *pasyanti*, visible; audible only to sages and saints; *madhyama*, intelligible or expressive, proceeding from the heart; and *vaikhari*, articulate, as residing in the mouth, and enunciated by the palate, lips, tongue etc; or again, they may be of the three upper worlds and of the world of man.

46. They speak of Indra, Mitra, Varuna, Agni, then he is the *suparna garutman*. What is one, poets speak in many ways (*ekam sad*

vipra bahudha vadanti); they speak of Agni, Yama, Matarisvan.

47. The ruddy birds rise up to the heaven (*harayah suparnah ut patanti divam*), to the dark path (*krsnam niyanam*) robed in waters (*apo vasanah*). They have come back hither from the abode of *rta* (*te a vavrtran sadanat rtasya*). Immediately after that the earth is soaked with *ghee* (*at it ghrtena prthivi vi udyate*).

48. Twelve spokes (*pradhayah*); one wheel (*ekam cakram*); three navel-nails (*nabhi*); who, indeed, has known this? Therein together (*tasmin sakam*), like poles (*sankavah*)—three hundred and sixty have been placed, not in the least shaking (*calacalasah*).

49. Stanah, breast; *sasayah*, lasting; *mayobhuh*, producing vitality; *varyani* (covetable, worthy of being accepted); *ratnadhah*, bringing gems; *sudatrah*, well-giving, freely giving; *kah*, maketh. What lasting breast you have, producing vitality, with which you nourish all that is covetable, which brings gems, which possesses prosperity, and which is freely giving, O Sarasvati, may you make that here for us to drink.

Sarasvati is here invoked as mother.

50. The *devas* performed a sacrifice with sacrifice (*yajna*); they became the first *dharmas*. Lo, these greatnesses resorted to the heaven, where the ancient Sadhyas, the gods, the *devas* are.

51. This water comes up and down alike day by day. They, the *parjanyas*, enliven the earth; Agnis, the fires, enliven the heaven.

Agni=*Vidyut* (lightning); *parjanya* clouds; *udaka*=water—*Daya*.

Water goes up and down day by day alike. This water in the mystic sense, is only some kind of transcendental joy, which migrates from the earth, the *annamaya kosha*, to the innermost realm, *vijnanamaya* and *anandamaya koshas*, the heaven, and then from the innermost realm comes back to the outermost.

52. The divine bird, the great bird, the child of waters, of herbs, worthy to be seen, who brings satisfaction with rains, in the rainy season, that Sarasvat, I invoke again and again.

Sarasvat, is one in which many currents meet; in this sense, a great person of repute and scholarship (*Daya*.).

Apam=of the *antariksa*, midspace.

The Atharva-veda reproduces almost the whole of this *asya vamasya* hymn in two smaller hymns (IX. 9 and IX. 10) of 22 and 28 verses respectively.

We have already said that there is a reference to 23 verses of this hymn in the Nirukta; some of the important derivations of Yaska are as follows :—

1. Bhrata, brother, is derived from √भृ to take; he takes a share of patrimony, or he is to be brought up. His third brother is butter-backed (i.e. Agni).

Seven is an extended (सृप्ता) number. There are seven rays of the sun (IV. 26).

2, 11, 12, 13, 48. Seven yoke the one-wheeled car, i.e the car which moves on a single wheel. *Cakram*, wheel is derived from √चक्, to repel or √चर्, to move; √क्रम्, to go. The word *nama*, (नाम) name, is derived from √नम्, from being drawn up; the seven rays draw up the juices for him.

The three-navelled wheel (*trinabhi cakram*) is the year with its three seasons, summer (*grisma*) rainy (*varsa*) and winter (*hemanta*); a year is called *samvatsara*, because people live together by them. *Grisma*, is summer, because juices are swallowed during this period, and; rainy season is *varsa*, because during this time it rains. Winter is *hemanta*, because it is full of snow. Again *himam*, snow, is derived from √हन्, to injure, or from √*hi*, to hasten.

Five spoked (I. 164. 13) are five seasons of the year, taking the winter and the dewy season together. Six *aras* are said to be inserted (I. 164.13). This is with reference to the six seasons, which are inserted in the navel as spokes. Again *sat*, six is derived from √सह्, *sah* to bear.

One wheel and twelve fellies (*pradhayah*) (I. 164. 48), and *twelve spoked one* (I. 164. 11). These are with reference to months. A month is called *masa*, from measuring; *pradhi* is felly, since it is well-secured.

The reference to the fact that in it are placed together 360 (I. 164. 48) *sanikas* or spokes, this is in reference to 360 days (day+night) in a year. Then we have 720 figure (I. 164.11), this is when days and nights are counted separately (Nir. IV. 27).

16. The word *andhas* (I. 164. 16), blind, is so called, because no attention can de fixed in it, or because nothing is visible. The word *andhas* elsewhere is a synonym of food also; because it is to be sought (*adhyaniyam bhavati*) (Nir. V. 1).

21. Suparna, for birds is *supatana*, i.e. rays of sun falling in a beautiful manner, invoke or move towards the portion of immortality (*amṛta*=water), i.e. of water, with consciousness. The lord, guardian of all created beings, is the sun. The lord, guardian of all the senses, is the soul. (This is the *adhyatma* explanation). The birds, *suparna*, are the senses; easily going astray, vigilantly invoke, i.e. move towards the portion of immortality (*amṛtasya bhagam*). He, the wise one, approached me, the immature (*pakam*); *pakam* is immature, i.e. one who is to be matured. The soul is such (Nir. III. 12).

26. Cow is called *aghnya* because she is not to be killed (अ+हन्), or she is the destroyer of sin (Nir. XI. 43).

27. This is self-explained, by the mere reading of it. (Nir. XI. 45).

28. The cow lowed after the calf, who blinks, or who does not blink, i.e. the sun. On its forehead, she made the *hin* sound for recognition. She lows like *mayu*, i.e. the sun. This is the atmospheric speech. This is the giver of warm milk, say the ritualists. *Dhenu* is derived from √धे, to suck, or from √धि, to nourish (Nir. XI. 42).

29. Here he thunders, surrounded by whom the speech utters a lowing sound, i.e. makes a noise, or like *mayu*, i.e. the sun. This is the atmospheric speech. The word *vavrih* is a synonym of form, because it covers; √वृ to cover. Having overspread the earth with rain, it draws it back again (Nir. II. 9).

32. Yaska refers to the ascetics who say that "people having many children fall into calamity (बहुप्रजा निर्ऋतिमाविवेश), but according to the etymologists, it refers to the phenomenon of rain. He who made it (य ईं चकार); the verbs to make (करोति), to scatter (किरति) are used in connection with the phenomenon of rain. "न सो अस्य वेद", i.e. he did not know of it, i.e. the middle one (or to *cloud* even). He the middle one who saw it concealed by the sun alone knew of it. *Maturyonau*, मातुर्योनौ, or in the womb of the mother; mother (*mata*) means atmosphere, in it the beings are measured out (निर्+√मा); womb means atmosphere. This is a vast region encompassed by air. This other meaning, i.e. a woman's womb (*yoni*), is derived from the same root also; it is surrounded (by sinews and flesh perhaps). Multiplying greatly, he reaches earth through the phenomenon of rain (Nir. II. 8).

33. Bandhu or relative. Here is my uterine relative. Relative (*bandhu*) is so called from being connected together (सम्बन्धनात्). Uterine or *nabhih* is so called from being fastened together (संनहनात्). It is said, children are born fastened to the ambitions, thence the near relatives are called as having a common ambition, or a common tie. A near relative (ज्ञातिः) is so called from being well-known (संज्ञानात्). The womb (योनिः) is within the two wide spread world-halves. Widespread (*uttana*)

i.e. spread very wide, or spread very high. There father bestows the life germ on the daughter, i.e. the rain cloud on the earth (Nir. IV. 21).

37. **Na vijanami yadi vedamasmi,** quoted as an illustration of apprehension arising from a particular state (*paridevana*) in the context of a description of *paroksakṛta*, *pratyaksakṛta* and *adhyatmik* (indirectly addressed, directly addressed and self-invocations, Nir. VII. 3).

40. Nothing very particular, Nir. XI. 44—A section dealing with cow.

41. Fashioning waters, *gauri* lowed one-footed (*ekapadi*) with the middle (*madhyami*, air); two-footed (*dvipadi*), with middle air and the sun; four-footed (*catuspadi*), with the quarters (*dik*); eight-footed (*astapadi*), with the quarters and intermediate quarters (*dik and avantara dik*); nine-footed (*navapadi*), with the quarters, intermediate quarters and the Sun. Thousand syllabled (*sahasra aksara*), i.e. having much water in the highest heaven (Nir. XI. 44).

42. **Tasyah samudra adhi vi ksaranti,** i.e. oceans flow down from her, i.e. the clouds pour rain, and all the created beings, dependent on the quarters, live thereby. Thence flows the imperishable water; on that all created beings live (Nir. XI. 41).

44. **Trayah kesinah,** three lights (having long hairs) perceive at the proper season, i.e., they behold at the right time. One of them strews in the year (*samvatsare vapata eka esam*), i.e. fire burns the earth. One beholds everything with its actions (*visvam ekah abhicaste sacibhih*); i.e. the sun. Of one the motion is seen, but not its shape, i.e., the middle one (Nir. XII. 27).

46. **Garutman,** is so called because he is praised (गरुत्मान् गरणवान् गुर्वात्मा महात्मेति वा), or whose soul is mighty or whose soul is great. He to whom the hymn is addressed and the oblation is offered is this very terrestrial Agni. These two higher luminaries receive praise and oblations under this appellation incidentally only (Nir. VII. 18).

47. **Kṛsnam niyanam,** (*nirayanam*), the dark egression, i.e. the night of the sun. Bay steeds having beautiful wings (*harayah suparna*) are the draught-animals, i.e., the rays of the sun. When from heaven, from the common dwelling place of waters, i.e. the sun, they turn towards the earth, the latter is made wet with clarified butter, i.e. water, *ghṛta*=water, since it is derived from √घृ, to besprinkle (Nir. VII. 24).

50. Yaska refers to a Brahmana passage in connection with this verse (Ait. Br. I. 16); Agni was the victim. They immolated him; with him they made sacrifice, *yajna*. Those were the first ordinances (*dharmani prathamani*).

51. The verse is explained by mere reading of it. Uniform with

days, this water goes up and falls down again. Clouds bring new life to earth; fires animate heaven (Nir. VII. 23). See for Asya Vamasya Hymn, the work of C. Kunhan Raja, Madras, 1956, with Bhasyas of Sayana and Atmananda; and R. V. Vaidya's astronomical interpretation).

Hymn-165

For the verse 7, see Nir. VI. 7.

2. **Brahmani**, the increasing or extending wealth (Nigh. II. 10), or food (Nigh. II. 7)—*Daya.*

Syana=*asva* or horse (Nigh. I. 14).

3. **Mahinah**=महिमायुक्तः, man of repute, respectable—one with reputations—*Daya.* (महति मह्यते पूज्यते वा तत् माहिनम्, Unadi, II. 57).

Samprcchase, you require what is right, समीचीनं पृच्छसि—*Sayana.*

Subhanair voceh, you ask of the people with kind words, which is the way? See Yv. XXXIII. 27 also.

4. See Yv. XXXIII. 78.

5. **Antamebhih**, near, close at hand (Nigh. II. 16).

6. **Tuvisman**, strong (Nigh. III. 1).

9. **Maghavan**, the one with huge wealth and prosperity (*Daya*).

Anuttama te maghavan nakirnu na, there is nothing which has not been inspired by you (*Daya.*); whatever is said by thee, Indra, is true (*Sayana*). *Anuttam*, which is not sent or driven away (*Sayana*); अप्रेरितम् or not inspired—*Daya.*

12. **Anedyah**, worthy of praise, प्रशस्य (Nigh. III. 8) *Daya.*

13. **Esam bhuta naveda ma rtanam**—Be not uncognizant of my merits. *Navedah*, the one free from pains (*Daya.*).

15. **A yasista**, come and be accessible; *mandaryasya karoh*,

capable of conferring delight; capable of having good qualities, actions, and behaviours (*Daya.*).

Isam, vṛjanam, jiradanum, food, strength and long life. *Daya.* (अन्नं, बलम्, जीवनम्).

Hymn-166

For verse 6, see Nir. VI. 30.

3. **Umasah,** the one offering protection. (अवितारः—*Sayana*; रक्षणादिकर्तारः—*Daya.*).

4. **Tavisibhih,** by strength, (बलैः, *Daya.*).

Harmya, beautiful houses.

6. **Pasvah, sudhiteva barhana,** as a well-hurled weapon wounds the animal (deer). *Krivih-dati*, having sharp teeth (Nir. VI. 30), the one with biting or violent teeth—*Daya.*; missile teethed (विक्षेपणशील दन्ती—क्रिविर्हिंसनमेव दन्ता यस्याः सा—*Sayana*).

Sayana connects *pasun* with *krivirdati*, the missile of the winds; because he says when the wind blows, animals are withered or chilled.

Arista-gramah—Since when the wind blows the animals are withered or chilled, such villages where needs no violence; peaceful villages, free from danger.

8. **Tanayasya pustisu,** in the interests of the children, for the well-being of children, (children or descendents).

9. **Vavṛte** (वावृते)=*vavṛte*, ववृते (*Pāṇini* VI. 1. 7).

Prapathesu khadayah, *prapatha* is a rest-house for the travellers on high ways, for lodging and boarding (meals, *khadayah*).

10. **Sam-mistah,** well mixed (सम्यक् मिश्रिताः—*Daya.*).

11. **Sujihvah,** with fine speech, truthful in words, sweet-tongued.

12. **Aditeriva vratam,** act or obligations of Aditi (the fine attitude of mid-space); *aditi=antariksa*; *hrunati*, goes in a crooked manner.

13. **Jamitvam,** the enjoyments of pleasure and pain (*Daya.*).

14. **Parinasa**=by many (Nigh. III.1).

15. वयां=वयं=we.

Hymn-167

2. **Samudrasya cit dhanayanta pare,** bearing or collecting wealth, even on the farther shore of the sea (or on the other bank); a metaphorical usage for the winds bearing wealth (i.e. rain) from long distance beyond the skirts of horizon.

3. **Ghṛtaci,** night (Nigh. I. 7).

Upara, the upper direction (Nigh. I. 6).

Guha caranti manuso na yosa, going in the darkness of the sky, as if it was in privity or in secret, like the wife of a man, who is brilliantly attired, remains in the privacy of female apartments (*Sayana*).

Sabhavati vidathyeva samvak, distinguished in learned assemblies; this may refer to lightning also which at times shows itself as if in an assembly, *sabha*. In the Vedic days, ladies also used to participate in the learned assemblies of scholars in public on equal basis.

4. **Sadharanyeva,** with a common woman, woman in general; like young people in company of ordinary woman. (This refers to lightning, and winds).

Rodasi, sky and earth.

5. **Rodasi,** in this verse has also been taken as lightning by certain commentators or the wife of Maruts—रोदसी मरुत्पत्नी विद्युत् वा एतन्नामिकेयमपि—*Sayana*).

Asurye, in the clouds.

Asurya-iva, like a Surya (सूर्या), the wife or daughter of Surya. Solar light (*Daya.*).

7. **Vṛsamana ahamyuh sthira,** *ahamyuh,* high-minded, (*Sayana*);

vṛsamana, one who is inclined to impregnate (*Daya.*); one inclined to rain (वृष्ट्यादि वर्षणमनस्का—*Sayana*); with *ahamkara* or self-mindedness and stationary.

8. **Vavṛdhe im maruto dativarah**, *im*, ईं, from all sides, *pratyaksam*; when the offering is presented (*dativarah*)—promotes this your increase.

Dativarah-(यो दाति दानं वृणोति सः—*Daya.*) the one who is liberal in giving; the one who of his own will gives liberally.

Hymn-168

1. **Yajna—yajna**, in all *yajnas*. *Tuturvanih*, with a speedy movement.

2. **Vabrasah**, one who goes with speed—*Daya.*

Svatavasah, one who goes with his own strength and initiative.

3. **Tṛpta-ansavah**, with well-nourished branches, or well-nourished limbs, or highly potented (or activated) solar rays (*Daya.*). The term has been also used in connection with Soma creeper.

Duvasah, maid-servants—*Daya.*

Rambhini, a lady well-versed in house-hold duties—*Daya.*

Amsesu, on shoulders, perhaps lances suspended on shoulders of Maruts.

5. **Ṛsti-vidyutah**, possessors of double-edged sword, shining like lightning.

Hanu, chin; *jihvaya*, by tongue or speech.

Etasah, horses; *yamani*, on the paths.

6. **Rajaso mahasparam**, light of the vast region; the great cause of the geo-sphere—*Daya.* This may indicate the limits of rains.

Rajas, regions, also water.

7. **Amavati,** the one full of knowledge.

Svarvati, the one full of happiness.

Ratih, liberal gifts (*danam*)—*Daya.*

Asurya iva janjati, like all-subduing force of the Asuras. Just as *asuras* plunder and give to others, so the winds plunder the clouds to enrich the earth.

8. **Yadi** (यदी)=*yadi* (यदि). (*Panini* VI. 3.135).

Ghṛtam=water.

Pavibhyah, solar rays like a thunderbolt.

9. **Pṛsni,** the sun.

Sapsarasah, those who are in moving (Nigh. III. 14).

Stomah, a dialogue in questions and answers. *Mandaryasya,* of him who gives happiness to all.

This verse occurs at I. 165. 15; 166.15; 167. 11; and 168.10.

Hymm-169

For verse 3, see Nir. VI. 15.

1. **Varuta,**=*varita,* the one who accepts or agrees.

Sumna, happiness, pleasures.

2. **Visvakṛstih,** all men; people in general—*Daya.*

3. **Rstih,** availability; attainment.

Sanemi, old (Nigh. III. 27).

Junanti, attain.

Susukvan, the purifiers (शोचकः)—*Daya.*

4. **Rayim**, wealth including milk and dairy products.

Daksinaya-iva, like the one given as *daksina*, a fee liberally given.

Ratim, दानम्, a gift, a present.

Vajaih, with food etc.

5. **Tve rayah indra tosatamah**, here *rayah* may mean riches, wealth or even friends or kinsmen (then Maruts here).

6. **Tirthe naryah paunsyani tasthuh**, like the manly energy of an enemy in the field of battle; *tirthe*, battle; Dayananda interprets *tirthe* as a boat to carry across and *na aryah*, like a rich businessman (*vaisya*); *naryah* may mean enemies too.

7. **Ṛnavanam**, one in debt, debtor (*Daya.*); a contemptible enemy (*Sayana*). The cloud is a debtor to the winds for its water content.

8. **Visvajanya, for the creator of universe.**

Surudhah, one who contains in himself the penetrating (causing injury) solar rays.

Go-agrah, (*gavah*, गाव:=solar rays), the one who has rays in the fore-front.

Hymn-170

For verse 1, see Nir. I. 6.

1. There it seems, it does not exist; i.e, there is no today (*nunam*) nor indeed tomorrow. Today (*adya*), on this day (*asmin dyavi*). *Dyuh*. is a synonym of day because it is bright (*dyut*). Tomorrow (*svah*) the time that is still expected. Yesterday (*hyah*), the time that is expired. "Who knows that which is yet to come (i.e. the future? This other word, *adbhutam* (wonderful)=*abhutam*, i.e. something, which, as it were, is unprecedented. "The mind of another is apt to waver" (*anyasya cittam abhisancarenyam*), i.e. fickle. Another, a person not to be introduced (*anyasya*), to good people. *Cittam*, mind is derived from *cit*, to know. *Utadhitam vinasyati* (lo! the expected is lost), assigned, i.e. a thing intended (for offering) Nir. I. 6.

2. Samarane, in battle (Nigh. II. 17).

Bhratah agastya, friend *agastya*. Agastya, the person full of enlightenment—*Daya*. (An interchange of benefits; presentation of oblations by one; the reward given by the other—*Wilson*).

4. This refers to Indra or Agastya (*Wilson*).

Amṛtasya, never-dying immortal soul, with consciousness (*cetanam*).

5. Vasupati, the lord of riches.

Mitrapati, the sustainer of friends.

Marudbhih, by the learned people—*Daya*.

Hymn-171

1. Mucadhvam asvan, let loose your horses; take the horses out of car that you may not come back to the sacrifice in anger. Wilson thinks that this hymn indicates a trimming between the worships of Indra and the Maruts.

Maruts, learned ones: brave persons, vital breaths.

Namasa, with salutation or with food (*Daya.*). (Nigh. II. 7). *Turanam*, those moving with speed. *Helah*—disrespect.

2. Stha=(ष्ठा) *stha* (स्थ).

Vṛdhasah, the prospering ones.

3, Maghava, worthy of reverence—*Daya*.

Vanani, भजनीयानि, worthy of possession and enjoyment.

5. Sthavirah, an experienced old person; the grateful one. (कृतज्ञो वृद्धः—*Daya.*).

6. Avayata-helah, one free from disrespect and disrepute.

Hymn-172

1. Yamah (याम:)—Movement.

Ahibhanavah, the illuminator of clouds—*Daya*.= अहीयमान-प्रकाशा: =lights never diminishing (*Sayana*).

Sudanavah, the liberal givers, सुष्ठु दातार:—*Daya*. शोभनदाना:—*Sayana*.

2. Saruh, the double edged sword which is the killer of evil ones.

3. Tṛnaskandasya, of the one with a blade of greed; of the one who is encouraging greed.

Hymn-173

1. Gayat sama nabhanyam, sing the heaven-ascending Samas. *Samas* are the hymns which the *udgatṛ* chants: *nabhanyam* नभसि साधु (वर्णव्यत्ययेन सस्य न:, a transposition of letters), pervading throughout the space—*Daya*.

Gavah, cows; as if, rays (किरणा इव); *dhenavah*, cows giving milk; *adabdhah*, unimpeded; not permitted to be killed (हिंसितुमयोग्या:—*Daya*).

2. Maryah, the mortal; *yajatrah*, invoker; *mithuna*, pair of man and woman.

Vṛsa, showerer of true knowledge; *vṛsabhih*, by them who enlighten—*Daya*.

3. Krandat asvah, as a horse neighs; *naya-manah*, the one carrying things; this perhaps refers to the roaring sound of the fire (*Wilson*). *Saradah*—autumn.

4. Cyautnani, the Stotras or praises—*Daya*. It is, properly, causing to fall down; firm, hard (च्यावयितृणि दृढानि स्तोत्राणि कर्माणि स्वकीयानि सामर्थ्यानि वा—*Sayana*).

Dasma-varcah, with valour dominating over enemies.

5. Vavabrusah, good-looking, charming.

6. **Opasamiva dyam bhartti,** he upholds the sky; *opasam,* near to, i.e. earth and sky as contiguous to heaven,—*iva,* प्रत्यन्तं सम्बद्धम्, quite close and contiguous—*Daya.*; also a horn—*Sayana.* He upholds the sky as easily as a bull bears his horns.

7. Samatsu, in the battles (*Daya*).

8. Samudra, in the midspace or *antariksa—Daya.*

Gauh, speech.

Eva एवा=*eva* (एव).

10. Vispardhasah, envious in particular (परस्परं विशेषत: स्पर्धमाना: —*Daya*).

Mitrayuvah, friend to the allies; *madhyayuvah,* learned ones maintaining neutrality.

Purpatim, master or mayor of a city.

11. **Juhuranah,** with mind averted, with a crooked mind (दुष्टेषु कुटिल:—*Daya).*

Tirthe na tatṛsanam, like a lake to a thirsty.

12. See also Yv. III. 46.

Yavya, as if river (Nigh I. 13).

Gih, truthful speech.

13. **Harivah,** possessors of horses—*Daya.*

Gatum, to the earth.

Isam vṛjanam jiradanum, food, strength and long life.

Hymn-174

For verse 2, see Nir. VI. 31.

1. Tarutrah, one who takes us across the ocean of miseries —*Daya.*

Asura, one like a cloud —*Daya.*

2. Mṛdhra-vachah—*mṛdu-vacah*, one with soft, sweet and refined speech.

Saradih, pertaining to autumn.

Dano visa indra mṛdhravacah—Indra, make the tribes liberal and sweet in speech (Nir. VI. 31).

Purukutsa, the one having numerous rays potent like thunderbolt—*Daya.*

You have made the subject (rain), soliciting forbearance, descend (in showers); when you had rent as under the gliding, world filling (clouds), then, irreproachable one, you did make the waters flow in channels and did open the chief cloud for young *purukutsa* —(*Sayana*).

3. Vṛtah Indra, O the accepted and acknowledged Indra (the head of a state).

Surapatnih, the wives of the brave.

Asusam agnim, fire strong enough for smelting.

Puruhuta, respected by many—*Daya.*

Vrtah surapatnih, to the cities inhabited by *raksasas.*

Raksah simhah na.etc. protect or defend like a lion. As a lion protects the forest, in which his lair (*dame*) is, from the depredations of other animals.

4. Arnansi, waters.

Gah, earth; *hari*, two horses driving the chariot.

5. Kutsam, the thunderbolt (वज्रम्).

Ṛjra, straight and direct moving.

Asva, (अश्वा), two horses.

6. **Mitrerun**, enemies of friends.

Aryamanam, the judicial officer.

7. **Arka satau**, in the distribution of food.

Dasaya, for the Sudras.

Danucitrah, actions pertaining to unusual liberal gifts.

Tisrah, three regions, or the best, ordinary and the worst. Sayana refers this to three states of the earth, identical with three rituals of *darsa* or lunar periods, the *pasu* or victim, and *soma* or libation, or as implying earth, firmament, and heaven.

Kuyavacam, those who speak in favour.

Ku-yava, rotten barley (cf. I. 104.4 for Kuyava, vagrant, or दुर्योनि).

Sirah, nerves or veins.

Na sravantih, like flowing rivers.

Paraya turvasam yadum svasti, you have protected; *svasti*, without loss or detriment; *paraya* पारय may mean, bear across, convey over in safety.

Hymn-175

1. **Harivah**, O, the one possessing excellent horses.

2. **Matsarah**, pleasure giving.

Sahavan (सहावां)—*saha-van* (सहस्वान्).

Pṛtanasat, overthrower of hosts—or armies. (पृतना नृसेना सहते येन सः—*Daya.*).

3. **Dasyum osah**, burn the evil mischievous person.

4. **Susnaya**, the one who harms others and exploits

5. **Vṛtraghna**, the killer of Vṛtra; the sun who disperses the clouds.

Madah, intoxication; pleasure (हर्षः—*Daya*). *Kratuh*, big achievements.

Hymn-176

2. **Vesaya** (वेशयाः)—*vesaya* (वेषय), food (*Daya*).

Girah, speech; *vṛsa*, adept in agricultural operations.

3. **Panca**, five; five classes in society;—Brahmana, Ksattriya, Vaisya, Sudra, and Nisada (cf. I. 7.9).

4. **Surih**, a learned person.

Dunasam, one destroyed with difficulty.

5. **Dvibarhasah**, one who succeeds on account of his two attributes, learning and efforts (*Daya*.); doubly devout.

Arkesu, in prayers; in well-cooked food.

Sanusak, combination or co-ordination.

6. **Purvebhyah**, *jaritṛbhyah*, the earlier seekers of the science of yoga, or ancient encomiasts.

Hymn-177

1. **Kṛstinam**, cultured persons.

Puruhutah, respected by all.

Madrik, desirous of fulfilment of passions (or desirous of the oblations).

In this and subsequent verses, we have terms of alike nature;

वृषभः, वृषणा, वृषभासः, वृषरथासः, वृषभ्यां वृषभ, *varsa* (वर्ष) and (वर्षाणाम्) *varsanam* are showering; shedding; effusing; *vṛsana* (वृषण) may be horses; the car is *varsana* (वर्षण); Indra is *vṛsabha* (वृषभ); the Soma is *vṛsan* (वृषन्), and so on.

Dayananda translates *vṛsabhah*, as exceedingly strong (अतीव बलवान्), *vṛsana*, as strong horses (बलिष्ठावश्वौ); *vṛsanah*, as strong youths; *vṛsabhasah* as bulls or creatures with all round strength and vigour (परिपक्वितबन्धक); *vṛsarathasah*, as strong cars; mighty carriers; *vṛsanam* as strong (दृढम्), *vṛsabhyam*, the two strongs; and so on.

4. **Brahmani**, riches, wealth (Nigh. II. 10)

Hari (हरी) (dual), two horses; two powers, electrical and gravitational attractions.

Miyedha, from *medha*; Sayana interprets it as a victim of sacrifices; one which is further enlightened, when something is thrown in it. (मियेन प्रक्षेपेणेधः प्रदीपनं यस्य सः—*Daya.*).

Hymn-178

1. **Srustih**, knowledge acquired by hearing (श्रोतव्या विद्या)—*Daya.*

Uti, protection; *jaritṛbhyah*, for adorers.

2. **Svasara**, the sisters (day and night).

Gha (घा)=gha (घ)=*eva.*

Yonau, गृहे, in the house (*Daya.*).

Sutukah, such ladies as are always prepared to accept the best.

3. **Pṛtsu**, in the battles (*Daya.*).

4. **Prakhadah**, good eater.

Pṛksah, the enquired one; the desired food.

5. Dayananda translates *isam* as the inspiration for work प्रेरणम्, *vṛjanam* as strength, and *jiradanum* as the consciousness (cf. I.177.5); otherwise the terms also mean food, strength and long life.

Hymn-179

For verses 4 and 5, see Nir. V.2 and VI.4 respectively.

1. **Dosah**, nights; **vastoh**, days; **usasah**, dawn.

Vṛsanah patnih jagamyuh, let husbands approach their wives.

2. **Ṛtasapah**, disseminators of truth.

Patnih vṛsabhih jagamyuh, let wives be approached by their husbands.

Ajim, battle.

Mithunam, pairs of husband and wife.

4. **Lopamudra**, hiding in shyness is the characteristic of whom, such a lady (लोप एव मामुद्रा समन्तात् प्रत्ययकारिणी यस्याः सा—*Daya.*). The verse refers to the sexual coitus during the climax of passions.

Nadasya ma rudhatah kama agan—Here *nadah* means a seer, *ṛsi*; it is derived from *nad*, नद्, meaning to praise. "The love of the self-controlled seer has come to me"—self controlled (*rudhatah kamah*) i.e. of one who is celibate and who has controlled himself with regard to procreation, has come to me. It is said that with these words, the seer's daughter wailed (a legend says that seer's daughter is Lopamudra, wife of Agastya).

5. **Pulukamah**, exceedingly sexy; with many desires.

6. **Agastyah**, those who tread on the path of righteousness alone and not drifted to any other course—*Daya.*

Khanitraih, with implements (of digging etc.). ***Khanamanah***, one who carries the digging or ploughing operations.

Asisah, the fulfilled desires.

Hymn-180

1. **Diyat**, may go (Nigh. I. 14).

Pavayah, wheels as of a potter.

2. **Visvagurtti**, workers of all crafts—*Daya*; variously going (in relation to car).

3. **Vaninah**, corona of the sun with rays; of a thicket.

Ṛtapsu, the drinkers of water (*Ṛta*—water) Nigh. I. 12; one whose forms are truth.

Hvarah na, like a thief (*Sayana*); *hvarah*, the one who dispels anger (ह्वरस्य क्रोधस्यायं निवारकः—*Daya*.).

4. **Gharmam madhumantam**, heat as soothing as sweet (butter or honey); *gharmam*, दिनम्, day (*Daya*.).

Pasvah-isti, the concordance (*sangati*) of the family of cattle (*Daya*.); Sayana interprets *pasu* as fire; (अग्निः पशुरासीत् Tait. S. V. 7.26)

5. **Dasras**, see earlier references I. 117.5; dispeller of pain (*Daya*.).

Taugrya, belonging to Tugra (see earlier references I. 117.14); belonging to the strongest amongst strongs (*Daya*.).

Yajatra, the co-ordinators (संगमयितारौ—*Daya*.).

7. **Panih**, tradesman—*Daya*.

Vipanirhitavan, according to Sayana, *panih* is पण्यागारः, or the pitcher in which the commodities for sale are placed; or the jar or vessel for storing the Soma juice after filtration. (*Hitavan*, being placed). He further suggests that *pani* may mean a trader, and *hitavan* would mean opulent—हितं विद्यते यस्य सः, the one whose advantage is involved—*Daya*.).

8. **Karadhuniva**, *kara* is sound and hence like an instrument of sound—कारान् शब्दान् धूनयतीव—*Daya*.).

10. **Isam**, something worth having, a pleasure.

Vṛjanam, movement; *jiradanum*, to the soul (*Daya*.).

Hymn-181

For verse 4, see Nir. XII. 3.

2. **Manojuvah**, those possessing the speed of mind—*Daya*; *vataranhasah*, those who have speeds of winds.

3. **Ahampurvah**, emulative, very generous—*Sayana*; "this is me", one who has such a knowledge—*Daya*.

4. **Iheha jata**, born in this world; got recognition in this world —*Daya*; the two *asvins* or moon and the sun (here and there born a pair).

Subhagah putrah, auspicious son (moon and the sun).

Arepasa tanva namabhih svaih: *Arepasa* one free from sin (*repah*, sin). (Sayana recalls the legends of Dadhyanc—I. 84.13)—as faultless in your forms and (perfect in) your many excellences—*Wilson*.

Born here and there, they two are praised together with reference to a body unstained by sin and to their own names. One of you two is the victor, the promoter of noble sacrifice; the other is regarded as the blessed son of heaven—Nir.XII.3.

5. **Kakubhah**, all directions—*Daya*.; points of horizon (*Wilson*); the best—*Sayana*.

Asvin, a pair of air and the sun—*Daya*.

Hari, two horses; the electrical and gravitational forces—*Daya*. *Rajansi*, regions.

6. **Saradvan**, pertaining to autumn and other seasons—*Daya*; also *saranavan*, the disperser of clouds and leaves of trees, or very old and withered.

Evaih anyasya, the faculties of the other. (एवैः प्रापकैः—*Daya*.; कामैः गमनैः वा—*Sayana*).

9. **Purandhih**, one who sustains the world—*Daya*; one who sustains all, the earth or Pusan—*Sayana*.

Hymn-182

1. **Vispalavasu**, the two who protect the entire community, and provide accomodation; rich in benevolence to mankind. (Sayana refers to the legend of the iron or golden leg given to Vispala).

2. **Indratama, maruttama**, the superlatives of Indra and Marut (excessively prosperous, or most imperial and exceedingly vital).

Rathitama, excellent possessor of cars.

4. **Ratninim**, attractive, charming—*Daya.*; effluent in precious rewards.

Vacam-vacam, every word.

Rayatah sunah, barking dogs.

5. **Plavam paksinam**, winged bark; *plava*—a raft or float; a boat.

Taugryaya, for the one related to Tugra, strongest amongst strongs.

6. **Catasro-navah**, four boats. This refers to a legend, about which Professor Roth presented genuine difficulties. *Samudra* means mid-space or *antariksa*; How Bhujyu should have fallen into jeopardy in the sky, how he should have got there at all ? Here the occurrence of the term *navah*, clearly indicates a reference to boat and sea and not the mid-space (*Wilson*).

7. **Parna mrgasya pataroh-iva arabhe**—As [illegible] the leaves for the support of a falling animal. Sayana [illegible] translates *mrgasya* as of the cleaner scavenger, a sweep[illegible]. Dayananda also translates as मार्जयितुं योग्य:.

Hymn-183

1. **Tribandhurah**, see I.34.2; three bindings; *tricakrah*, three wheels, and *tridhatuh*, three metals (gold, silver and copper); *bandhur* is the charioteer's place, सारथि स्थान; see III.43.1 also बन्धुरेष्ठा:.

Vih na parnaih, just as a bird (*vih*) with wings.

2. **Kratumanta**, highly mechanized. In this verse we have a reference to the mechanized space-vehicle. On the spiritual side, this vehicle would take one to the inner world sojourn from the *annamaya kosa*, to the innermost cavity of self-realization.

3. **Suvṛtam rathah**, rolling car, the car, whose every part is functioning satisfactorily and nicely (यः सुष्ठु सर्वाङ्गैः शोभनस्तम्).

Nasatya=*na*+*asatya*=truth, person with true knowledge and true action.

4. **Vṛkah**, wolf, a thief (*Daya.*); a crooked person; *vṛki*, she-wolf; wife of a crooked person—*Daya.*

Gih, speech.

5. **Gotamah**, intellectual person.

Purumidhah, impregnated with various substances (*Daya.*).

Atrih, ever-moving; one free from three categories of pains.

Dasra, the dispeller of poverty and miseries—*Daya.*

6. **Ratreh**, of the night; of the sea of darkness.

Devayanaih, paths of superior ones; or the paths of learned people.

Hymn-184

1. **Ukthaih**, with laudatory verses or praises.

Divah napata, grandsons of heaven (*Sayana*); one who has no failure in enterprises (*divah*=व्यवहारस्य; *napatah*=न विद्यते पातो ययोस्तौ).

2. **Panin**, to traders (प्रशस्तव्यवहारकर्त्तॄन्—*Daya*).

Urmya, with night (Nigh. I. 7).

3. **Isu kṛta-iva**, the two, established by speech (वाणीकृताविव—*Daya.*). *Pusan*, पोषकः, the sustainer, perhaps the sun. According to

Sayana, it indicates the pair of Asvins, i.e. the sun and the moon.

Surya, सूर्या the beloved of Surya (सूर्यस्य कान्ता—*Daya.*). See I. 116.17. There is a legend associated with Surya. The Surya (सूर्य) was desirous of giving his daughter, Surya (सूर्या), to Soma, but the gods desired her as a wife; they agreed that he who should first reach the sun as a goal, should wed the damsel. The Asvins were victorious, and Surya, well pleased by their success, rushed immediately to their chariot. Sayana, commenting on the present verse, adds to the legend, that besides Surya, a prize was offered of a hymn of a thousand verses, which the Asvins also won; but at the request of Agni and other competitors, they gave up to them portions of the hymn.

Varunasya bhurch, of the interrupted sacrifice, which is obstructive of the sin that intercepts the reward (*Sayana*); sin-removing sacrifice (*Wilson*); the abundance of the best (or of water)—*Daya.*

4. **Madhvi,** one associated with sweetness; *karoh*, of the worker.

5. **Stomam,** praise.

Maghavana, the prosperous two.

Varttih, right path.

6. The same as I. 163. 6.

Hymn-185

For verse 1, see Nir. III. 22.

1. Of these two, which is prior, which posterior? How were they born? O sages, who know them thoroughly? They themselves support all their functions, whatever, they are. And their two days, i.e. day and night, roll on as if placed on chariot wheels. With these words, the seer describes the greatness of heaven and earth. Nir. III. 22.

Ahani cakriya iva, two days, as if, wheeled (i.e. day and night in succession like rotations of a wheel).

2. **Raksatam no abhvat,** defend us from the great danger

(*Wilson*). *Abhvat*, from the great (i.e. the great pain arising out of pernicious actions like untruth etc.—*Daya.*); from the terrible sins, महतो भयहेतोः पापात्—*Sayana.*

3. **Aditeh**, of the indivisible; of the earth, or of the sun —*Daya.*; of the mid-space, since that is also indivisible like the earth —*Sayana*.

4. **Devanam ahnam**, divine days, i.e. days and nights; Dayananda translates *devanam* as waters etc.

Devaputre, sons of God; *ahnam*, in the midst of days; *ubhayebhih*, alongwith the two, the stationary and moving (स्थावरजङ्गमैः सह —*Daya.*).

5. **Svasara jami pitroh upasthe**, sisters and kindred, placed on their lap as its parents; *abhi jighranti bhuvanaśya nabhim*, scenting the navel of the world.

Nabhim, centre of gravity (नहनं मध्यस्थमाकर्षणाख्यं बन्धनम्—*Daya.*).

6. **Amṛtam**=water (Nigh. I. 12)

7. **Pṛthvi**, extensive; *urvi*, the one possessing innumerable substances.

8. **Jah patim**, the protector or sustainer of the wife, the husband; or *jah*=daughter, and hence *jah-patim* is son-in-law (*Sayana*).

Cakṛma (चकृमा)=*cakṛma* (चकृम). *Agah*, crime, fault.

9. **Sudastaraya**, for the one who gives extensively and liberally.

10. **Avadyat**, from abuse (निन्द्यात्); *duritat*, from vicious actions (*Daya.*). *Mata*, lady architect (मान्यकर्त्री—*Daya.*) i.e. mother.

11. **Bhutam devanamavame avobhih**, be ever with your protection in the proximity of those who praise you.

Avame, in the proximity of.

Avobhih, with your protection.

Devanam, the praisers.

Hymn-186

1. Also see Yv. XXXIII. 34.

Visvanarah, leader of every one—*Daya*; does good to all men.

Ilabhih, with food etc.; *vidathe*, in all acts pertaining to enlightenment (यज्ञे)—*Daya*.

Matsatha (मत्सथा) = *matsatha* (मत्सथ).

3. Atithim, like the guest, like a *sanyasin*.

Agnim, man of enlightenment.

Varunah, respectable learned person.

Surih, highly intellectual.

4. Namasa, with food etc.

Usasanakta—Day and night.

Dhenuh, speech.

Ahan = *ahani*, in the day.

Payasi, in water.

5. Ahirbudhnyah, a cloud in the midspace (*ahih*—cloud, *budhnyah*—one in *antariksa* or inter-space). (See Nir. V. 4; *ahih* and *budhna* both synonyms of *antariksa*.).

Napatam apam, see previous notes.

Sindhuh, a river in general.

6. Tuvih-tamah, superb in strength.

7. Surabhistamam = *surabhih-tamam*, superb in fragrance; most

fragrant fruit.

8. **Avannayo na rathah risadasah,** like the protecting vehicles or defence cars (*Wilson*); *avanayah,* pertaining to earth (*Daya.*); *risadasah,* the destroyer of enemies.

Mitrayujah, the group of allies.

9. **Saruh,** darkness; i.e. light destroyer.

Irinam, oscillating world; the arid land (ऊषर प्रदेश—*Sayana*).

Sudine, cloudless day; a fine day.

Senah, as if army (*Daya.*); the army of clouds; rain-bearing clouds; the army of Maruts.

10. **Ṛbhuksah,** men of wisdom. *Pusanam,* sustainer.

Svatavaso hi santi, who are of independent powers. (*Svatavasah*—स्वकीयं तवो बलं येषान्ते—*Daya.*); the possessors of their own strength.

Hymn-187

For verse 1, see Nir. IX. 25.

This hymn has also been known traditionally as one pertaining to food or nourishment.

1. **Pitu**=*palakam,* that which nourishes (*pitu,* पालकं मन्नम्—*Daya.*). *Tritah,* mind, speech and action—a triad—*Daya.* (Name of Indra also, whose fame spreads over three regions—*Sayana*); three statured Indra —Yv. XXXIV. 7.

Tavisim—This is a synonym of strength, from √तु, to increase, with whose vigour, Trita, i.e. Indra who abides in three regions rends Vṛtra limb by limb. (Nir. XI. 25).

3. **Sivah,** *sivabhih utibhih, mayobhih* all of them mean pleasure-giving; source of delight or auspicious.

Advayah, not being two-fold; having none but agreeable properties (सुखेन: सुखसुख:—*Daya.*).

4. **Rasah**, juices, tastes, tasty food; food with six sorts of tastes.

Rajansi, regions of space; *vatah-iva*, like winds.

5. **Tuvigrivah iva irate**, those with strong or stiff necks. Usually *tuvi* means many or much, बहु. Sayana interprets तुविग्रीवा as प्रवृद्धग्रीवा enlarged necks (people when eat sit erect, दृढांग, and firm; and when they are without food, the neck is bent). If we consider the case of great eaters, then *tuvigrivah* would mean, as if, they have many throats.

8. **Vatape pivah it bhava**, body, do you grow fat or strong (पीव: वृद्धिकर:—*Daya.*). Body is *vatapa* (वातप), since it is sustained by vital air (*vata*).

9. **Gavasirah**, foods prepared from milk.

Yava-asirah, (यवआशिर:), prepared from barly or flour.

10. **Vrkkah**, curative in respect to diseases.

Karambha, a cake of parched meal, prepared from *saktu* (सक्तु); this is the name of a medicinal herb also.

Udarathih, carminative, appetizer.

Hymn-188

The hymn is addressed to the various forms of Agni, referred to earlier as *apris*, (आप्री), (*apriyah*). (For *apri* hymns, see Nir. VIII. 21).

1. **Samiddha**, glowing like fire; or well-kindled (cf. सुसमिद्ध).

3. **Idyah**, praised.

4. **Barhih**, sacred grass (I.13.5); enlightenment (संवर्धितं तेज इव विज्ञानम्—*Daya.*).

5. **Durah**, doors (द्वाराणि).

Virat, and *samrat* are similar terms, from *rat*, राजते, shining;

यो विविधेषु गुणेषु कर्मसु वा राजते—*Daya.*

Vibhvih and *prabhvih* are also similar terms. (One is व्यापिका:, pervading, *vibhvih*; the other is समर्थ or potent—*prabhvih*)—*Daya.*

8. For **Bharati, Ida** and **Sarasvati,** see earlier notes.

Bharati, the possessor of entire knowledge (सकल विद्याधारिका).

Ila, worthy of adoration (प्रशस्ता).

Sarasvati, the possessor of enlightenment, movements (सर:) etc. (प्रशस्तं सरो विज्ञानं गमनं वा विद्यते यस्यां तत्तत्त्युद्धो—*Daya.*).

9. **Tvasta,** creator, architect.

10. **Svahakṛtisu,** in the duties performed with endings of *svaha* (स्वाहया कृतयः क्रिया येषु व्यवहारेषु तेषु—*Daya.*).

Hymn-189

1. For this see also Yv. V. 36; VII. 43 and XL.16. It also occurs in the Isa Upanisad as the concluding verse, and according to some commentators, it has been put in the mouth of a person, almost now departing from this world.

Vayunani, intentions, *prajnanani—Daya.* and *Sayana*; also virtuous and non-virtuous actions.

Juhuranam, born out of the crooked ways, (कुटिलगतिजन्यम्—*Daya*. कुटिलकारी, crooked, *Sayana*;), that would force us astray.

Enah, sin.

2. **Tvam paraya navyah asman svastibhih,** (*paraya*) convey us, (*svastibhih*) beyond all evil ways by the sacred acts.

Navyah, adorable in the newer ways; *durgani*, the evil acts, difficult to be overcome, दुर्गमनानि पापानि—*Sayana*; दुःखेन गन्तुं योग्यानि—*Daya*; *pṛthvi*, extensive earth; *puh ca*, the city also.

Urvi bhava, may become spacious; *tokaya*, to offspring or children

and *tanayaya*, sons; *sam yoh*, bestower of happiness.

3. **Amivah**, diseases; *anagnitrah*, unprotected by heat (fire, here fever) अविद्यमानज्वरेण रक्षकः, protector from the non-existing fever—*Daya*. *Kṛstih*, cultured person; *yajatra*, adorable divinity the one always in accompaniment, संगच्छमान—*Daya*.

4. **Payubhih**, by the means of protection, रक्षणोपायैः—*Daya*.

5. **Ducchunayai**, to the crooked ones, to the malevolent; *aghaya*, sinful or wicked; *avisyave*, vicious, righteous, voracious.

Dasate, to the one who bites.

Datvate, to the one with teeth or fangs.

6. **Ṛtajata**, born for noble acts or sacrifice.

Yansat, may give, यच्छेत्—*Daya*; विमुंचति खलु आत्मानम्, may except or release himself—*Sayana*.

Ririksoh, from those who are inclined to harm him.

Vispat, those who obstruct in particular; those who do wrong.

8. **Avocama nivacanani**, we address our pious prayers, (or our words which are definitely pious or righteous—*Daya*.).

Manasya sunuh, son of mantras (or prayers)—(नियत इति मनो मन्त्रः—Sayana); or son of enlightened persons—*Daya*.

Hymn-190

For verses 1 and 5, see Nir. VI.23 and IV.25

1. **Anarva** means one who is not dependent on others. Increase the independent, mighty (*vṛsabham*) sweet tongued (*mandrajihvam*) and praiseworthy lord of prayer (*bṛhaspatim*) with hymns (*arkaih*). Increase (*vardhaya*) the lord of prayer, who is independent, who does not depend on others, the mighty, sweet-tongued (whose speech is delightful), or whose tongue is fascinating, the praiseworthy with hymn, i.e. stanzas of praise (*arkaih*), which are means of worship (Nir. VI. 23).

Bṛhaspati in this hymn is the protector or cherisher (पालयितारम्) of the prayer.

2. **Ṛtviyah**, the hymns of seasons (particularly of rains).

Ṛte, in truth.

Matarisva, like air or wind.

3. **Namasah**, respectful.

Slokam, the true speech.

Saviteva, like the sun.

Ahanyah, pertaining to day, or daily (revolving sun).

4. **Vicetah**, persons with keen intuitions (विविधाश्चेताः प्रज्ञा यस्य—*Daya.*).

5. **Bṛhaspate cayase it piyarum**, O Bṛhaspati, may you destroy the derider. Here *piy* means to deride (Nir. IV.25); *piyarum*, those who wish to enjoy the drinks (पानेच्छुकम्)—*Daya.*; lover of Soma drinks (*Sayana*).

Vamam, reputed, a synonym of प्रशस्य (Nigh. III. 8).

Manyamanah, stupid; *papah*, sinful; *pajrah*, mean.

Dudhye, दूढ्ये=दुःध्ये, one who thinks viciouslly in respect of others (*Daya.*).

Usrikam=*usriya*, an old cow who has stopped giving milk; also old bullock; उस्रिकम् उस्रियेति गोनाम कुत्सितामल्पक्षीरोत्स्राविणीं गां जीर्णमनड्वाहं वा—*Sayana.*

6. **Suyavasah**=*suyavasah* (सुयवसः), one rich in food grains.

Apivṛtha ap urnuvantah asthuh, enveloped in ignorance, stand extricated from that covering.

7. **Rodhacakra**, river with whirls (Nigh. I. 13).

8. **Tuvijatah**, beneficent.

Tuvisman, the powerful.

Hymn-191

This is the concluding hymn of Mandala—I of the Ṛgveda with a reference to poisons and poisonous creatures. The deities are water, grass and the sun, (मवोपधिसूर्या देवता) and has 16 verses. It starts with words *kankatona* and therefore, it is known as the *kankatona sukta*. In respect to this, Saunaka says: 'let anyone who is afflicted by poison diligently repeat the hymn' and as the traditional superstition says, that if so repeated, the person would not suffer, though inflicted by a serpent or an envenomed spear. Of course, the hymn is an instructive one with no superstitions associated with it. The superstition that mere repetition of the verses would remove the malady is a much later innovation in the degraded society.

1. **Kankatah, na kankatah, satina, kankatah**—*Kankatah* is something with very little of venom; *nakankata* is opposite to little, i.e. exceedingly poisonous (snakes); *satina* is synonymous of water in the Nirukta.

Dvaviti, of two types, one with a little venom, and exceedingly venomous.

Adṛstah, the invisible poisonous creatures.

Alipsata, have smeared; always get stick (*Daya.*).

2. **Avaghnati**, a strong antidote, मत्वन्तं दुःघपन्ती (*Daya.*); a drug or antidote being destroyed (literal translation—*Wilson*), or a certain drug, understood, destructive of poisonous creatures.

Ayati, coming; *parayati*, departing.

3. **Sarasah**, like blades of grass; *kusarasah*, like blades of thorny grass; *darbhasah*, soft *kusa* grass called *darbha*; *maunjah*, munja grass: *Poa cynosuroides*, *Saccharum spontaneum*, *saccharum Munja*, *Andropogon muricatum*. (*Wilson*).

4. For this see, Av. VI. 52.2 (slight variation).

5. **Prati adṛsran**, discovered in the dark, (not by actual seeing); as snakes by their breathing (*Sayana*).

Visvadṛstah, seen by all, such poisonous ones.

6. **Ilayata**, go to your respective places; *soma*, moon.

7. **Ye ansyah ye angyah**, those who move by their shoulders, and the others moving by their body.

Ansyah, अंसेषु स्कन्धेषु भवाः, born in (or on) shoulders—*Daya.* Sayana gives other renderings also; *ansarhah* (अंसार्हाः), being suited to the shoulders; *ansagah* (अंसगाः), moving by the shoulders; *ansabhyam khadanto va*, (अंसाभ्यां खादन्तो वा), biting with their shoulders. We have similar interpretaions of *angyah* also. (अङ्गगा अङ्गेन शरीरेण हन्तारो वा लूतिकादयः)—*Sayana*.

Sucikah, having sharp needle-like stings (like scorpions)—*Daya*.

8. **Adṛstaha**, अदृष्टहा, destroyer of the unseen; dissipator of darkness (*Daya*.). (See Av. V. 23. 6 also).

9. See Av. VI. 52. 1 with some variations.

10. **Dṛtim**, leather bag for holding liquor.

The verses 10 to 13 deal with the science of poisons or *visa vidya* also known as *madhu-vidya* or science of ambrosia. "Having taken the poison in the solar orb (*surye*) with the fourth finger, having made it ambrosia, and caused them to blend together, may it become poisonless." (Sunlight with its actinic rays is considered as intrumental in counteracting, the effect of poison.) The science of antidotes is known as *madhula*, or *madhuvidya* (verse 1).

11. **Iyattika**, insignificant bird.

Sakuntika, *kapinjala* bird; francoline partridge.

12. **Trih-sapta vispulingakah**, $3 \times 7 = 21$ kinds of small birds; *vispulingakah*, a small bird; *catika*, female sparrow. [Seven tongues, with three variations (red, white and black) of each also gives the number 21.]

13. **Navanam navatinam,** 99 (innumerable) types of waves of pain.

14. **Trih sapta mayuryah**—21 types of pea-hens.

*Agruvah, rivers (Nigh. I.13).

15. **Kusumbhakah,** *nakulah* or mungoose (Viveta Mungoose), whose hostility to the snake is so well known.

16. **Vṛscika,** scorpion.

According to M. Langlois, this hymn alludes to the state of sky before the commencement of a sacrifice. According to him *visa* is darkness which is dispersed by the morning light, or by the rays of the sun.